TAFSIR MUSHAF FATIMA ALEHA SALAM

VOLUME 4

AYATOLLAH DR SYED AMMAR NAQI NAQVI

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOLUME 4 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

VIRTUAL UNIVERSITY OF ISLAMIC STUDIES

Surat Al-Tawbah

Surat Al-Tawbah

It is also called Bara'ah and Al-Fadhiha because it exposes the matter of the hypocrites. Its number of verses is 129, and it is civil.

The Companions and readers agreed to omit the Basmala from the beginning, because the surah was revealed to raise security, and the Basmala is security, for the place of the Most Gracious, the Most Merciful, and it was said: it and Al-Anfal are one surah.

Disavowed by God and His Messenger, verse 1-4:

(A disavowal from God and His Messenger to those with whom you have made a covenant among the polytheists. (1) So travel about the land for four months and know that you will not be able to incapacitate God, and that God is the disgrace of the unbelievers (2) And a call from God and His Messenger to the people on the day of the Great Pilgrimage. Indeed, God is disassociated from the polytheists, and His Messenger is It is better for you. But if you turn back, then know that you cannot help God. And give good news to those who disbelieve of a painful punishment. (3) Except those of the polytheists with whom you have made a covenant. Then you do not They failed you in anything, and did not support anyone against you, so fulfill their covenant with them for the duration of their term. Indeed, God loves the righteous (4))

the language :

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What is meant by innocence here is the cessation of infallibility. It is easy to walk slowly. Disgrace and humiliation. And the media call to prayer.

Parsing:

A patent is a predicate for a deleted subject, i.e. this is a patent. Four months is a circumstance related to Fasiha. A call to prayer is a predicate of a deleted subject, meaning it is a call to prayer. And His Messenger is a subject, and the predicate is omitted, that is, His Messenger is innocent, and it is permissible for it to be attached to the pronoun in innocent because it is an active participle. Except those with whom you made a covenant. (Who) is used to exclude from the polytheists. And something is an absolute object.

Meaning:

In the eighth year of the Hijra, the Prophet (PBUH) conquered Mecca, in the ninth this Surah was revealed, in the tenth the Prophet performed the Farewell Hajj, and in the eleventh, may God's prayers and peace be upon him and his family, he died. This surah is not the last surah revealed from the Qur'an, but it is one of the last, and therefore it contains final rulings on the relations between Muslims and polytheists.

Taha Hussein said in the book "Mirror of Islam":

"The Arabs' interest in Islam increased after the Hajj that Abu Bakr performed in the year nine. In this Hajj, the Prophet sent Ali to join Abu Bakr and recite the Qur'an to the people. It was a separation between two eras: a era in which Islam was strengthened little by little, and polytheism remained with some of the Arab tribes, and another era in which the entire peninsula was devoted to Islam.. And this Qur'an - that is, the one that Ali recited to the people and by which God differentiated between these two eras - These are the noble verses of Surat Al-Tawbah, in which he declared the innocence of God and His Messenger from the polytheists, and forbade the polytheists from approaching the House, touching it, or circumambulating it naked.

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(A disavowal from God and His Messenger to those with whom you have made an agreement among the polytheists.) We have stated that this Surah was revealed in the year following the conquest, when the cause of Islam became great and spread throughout the entire Arabian Peninsula, and it had the upper hand. However, pockets of polytheism remained in some Arab tribes, so that these pockets would not become a fifth column in Islamic society. God commanded His Prophet - in this Surah - to declare disavowal of the polytheists, and more correctly, to warn of war every polytheist who resides in the Arabian Peninsula, until he says: There is no god but God. It enters into what people have entered into. This warning includes all the polytheists, even those with whom the Prophet (PBUH) made a truce and peace treaty, except in one case, which God Almighty referred to by saying: (Except those of the polytheists with whom you made a treaty, then they did not diminish you in anything.) And the explanation will come.

(So travel around the land for four months and know that you are not the miracle of God, and that God disgraces the unbelievers.) Make peace, that is, say, O Muslims, to the polytheists: Walk the earth in safety for this period of time... After declaring war on the polytheists, God Almighty gave them four months in which to move in safety, wherever they wished, without anyone harming them. If they converted to Islam after that, they were safe, and they won this world and the hereafter, and if they persisted in polytheism, their reward would be death in this world, and a painful punishment in the afterlife, and they would not find an escape from that.

She asks: Fighting a polytheist until he utters the word of monotheism is not consistent with His saying in verse 256 of Surah Al-Baqarah: (There is no compulsion in religion) and His saying in verse 99 of Surah Yunus: (Do you compel people until they become believers)... That Islam is a religion of peace, not a religion of war?

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The answer: Yes, Islam does not force anyone to say there is no god but God, but rather calls to it with wisdom and evidence: (And say the truth from your Lord. So whoever wills, let him believe, and whoever wills, let him disbelieve) - 29 Al-Kahf. But the interest of Islamic society may require, in special circumstances, that there be no polytheists in it, because they strive to spread corruption on earth. In this case, it is permissible for Muslims to force the polytheists to utter the word of monotheism. The polytheists of the Arabian Peninsula were at that time a fifth column in the new Islamic society. And for

This was the ruling on them: killing or displaying Islam, and through it they will have what Muslims have, and they will have what they owe. In short, the ruling was specific to the polytheists of the Peninsula at that time, for a special reason, and this was discussed in Part 1, p. 396, when interpreting verse 256 of Surat Al-Baqarah. (And a proclamation from God and His Messenger to the people on the day of the Great Pilgrimage. God is free from the polytheists, and His Messenger is free from the polytheists. So if you repent, that is better for you. If you turn away, then know that you cannot help God. And give good tidings to those who disbelieve with a painful punishment.) The greatest day of Hajj is the Day of Sacrifice, i.e. the tenth of Dhu al-Hijjah. The four months began on this day in the year nine of the Hijra, and ended on the tenth of Rabi' al-Akhir in the year ten. After this period, the fate of the polytheists in the Arabian Peninsula was determined to be Islam or death, and the choice was for them between these two, because the conditions on the peninsula at that time required that, as we have indicated.

The commentators, including Al-Tabari, Al-Razi, and Abu Hayyan Al-Andalusi, mentioned that when Surat Al-Tawbah was revealed, the Prophet (PBUH) ordered Ali to go to the people of the season in Mecca to read it to them, and he was told: If only I had sent Abu Bakr with it. He said: No one will perform on my behalf except

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a man from me. Ali stood up on the Day of Sacrifice at Jamarat al-Aqaba and said: O people, I am the messenger of the Messenger of God to you, and he recited the verses.

(Except those of the polytheists with whom you made a covenant, and then they did not diminish you in anything, nor did they support anyone against you. So fulfill their covenant with them until their term. Indeed, God He loves the righteous.)

After His Prophet commanded the polytheists to give a period of four months to the polytheists, even those who broke the covenant with the Muslims and betrayed them - after this, God Almighty excluded from the polytheists a people between whom there had been a covenant of truce and peace for a long time, and who maintained this covenant, and did not betray or betray them. He excluded these people, and did not give them four months only, but rather gave them a period of time, no matter how great the penalty. For their loyalty. Many commentators said, "These loyal polytheists are people from Kinana, and there were nine months remaining of their covenant, so the Prophet (PBUH) completed the covenant for them.

This verse indicates that the covenant is not obligated to fulfill the covenant unless the other party fulfills it in its text and content. If he violates any of it, he is considered a traitor and has broken it, and there is no covenant for whoever betrays the covenant (Indeed, God loves those who fear Allah), and they are those who fear breaking the covenant. And all other evils.

When the sacred months have passed, verses 5-8:

(So when the sacred months have passed, slay the polytheists wherever you find them, and capture them, and besiege them, and lie in wait for them at every ambush; but if they repent. And they established prayer and paid zakat, so clear their way. Indeed, God is Forgiving, Merciful. (5) And if any of the polytheists seeks protection

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from you, reward him until he hears the word of God, then Inform him of his safety. That is because they are a people who do not know (6) How can the polytheists have a covenant with God and with His Messenger, except those with whom you have made a covenant? The Sacred Mosque. So as long as they are upright toward you, be upright toward them. Indeed, God loves the righteous. (7) How, even if they prevail over you, they will not monitor you except without any obligation. They please you with their mouths, but their hearts refuse, and most of them are transgressors (8))

the language :

The months have passed. Restriction and prohibition of going out. What is meant by observatory here is the corridor and passage through which it is observed. He was defeated and defeated. What is meant by monitoring here is conservatism. Neighborhood is also said to be kinship. And the dhimma and the covenant.

Parsing:

Every observation is placed on the adverbial condition related to "sit down," just like the path in the saying: "I will sit for them on your straight path." One of the subjects of a deleted verb is indicated by what comes after it, i.e

And if one of the polytheists seeks your protection, he will seek your protection. How (how) is the news of Kan, and the era of her name. So they were upright to you (what) is an adverbial noun, and the adverb is related to "they were upright" to them, and the estimation "so they were upright" to them is the duration of their uprightness to you. And how, even if (how) is a predicate, it and its name were deleted, i.e. how could they have a covenant. Otherwise, it has the effect of watching.

Meaning:

(So when the sacred months have passed, kill the polytheists wherever you find them, and capture them, and besiege them, and lie in wait for them at every

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ambush.) You find them, overtake them, take them captive, surround them, imprison them, and lie in wait for them in every ambush. Watch them and lie in wait for them on every path they pass, and do not let anyone escape from them. As for the sacred months, we mentioned when interpreting verse 194 of Surat Al-Baqarah: God forbade fighting in four months: Dhul-Qa'dah, Dhul-Hijjah, Muharram, and Rajab. These months are not meant here. Rather, what is meant by the sacred months in this verse is the four months in which God forbade fighting the polytheists of the Arabian Peninsula, and permitted them throughout this period to roam the land in safety, starting from the tenth of Dhul-Hijjah in the year 9 AH to the tenth of Rabi' al-Akhir in the year 10 AH. After that, he commanded the Muslims to kill the polytheists, capture them, imprison them, and pursue them. How will they turn if they do not surrender or emigrate from the peninsula before the end of the month? The period is to protect against their evil and corruption.
(But if they repent and establish prayer and pay zakat, then leave their way. Indeed, God is Forgiving, Merciful.) That is, if they demonstrated Islam before the expiration of the period allotted for them, and performed Islamic rituals, the most important of which are establishing prayer and paying zakat, if they do that, then they are in safety and security, and the same applies to Muslims, without variation.
(And if any of the polytheists asks you for protection, reward him until he hears the word of God, then inform him of his place of safety.) Any polytheist who is permissible to be killed if he seeks protection from the Muslims, they must grant him protection and give him safety for his life and property, and invite him to Islam with wisdom and good advice. If he accepts, the rulings of the Muslims apply to him, and if he refuses, it is not permissible to kill him, and it is obligatory to kill him.

That the Muslims take him to a place where he is safe for himself (that is because they are a people who do not know) is a reference to the Muslim's hiring of the

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polytheist, making him hear the word of God, and informing him of his safe place. His saying: (because they are a people who do not know) is an explanation of the reason, which is the ignorance of the polytheists seeking protection. Islam and its truth.

The jurists issued a fatwa that a Muslim may protect one of the fighting polytheists during fighting, provided that there is no harm in security, that the person seeking protection is not a spy, and that jihad and fighting are not interrupted by his safety. (How can the polytheists have a covenant with God and His Messenger?) This verse complements the first and fourth verse of this Surah. In the first verse, God Almighty required breaking the covenant with the polytheists who betrayed Him and did not fulfill it. These breakers are the ones concerned with the Almighty's saying here: (How can the polytheists have a covenant with God and with His Messenger?) In the fourth verse, God Almighty made it obligatory to fulfill the covenant of the polytheists who fulfilled the covenant and did not subtract from it at all, and they are people from Kinanah, as we have indicated. Indeed, God loves the righteous.) That is, remain with them in a covenant of appeasement and peace as long as they remain, because God hates the people of betrayal and treachery, and loves the loyal and pious, and his saying: At the Sacred Mosque refers to the place where the agreement was made with Kinana, because the Prophet (PBUH) made a covenant with them with whom he made a covenant in Al-Hudaybiyyah, which is close to Mecca. (How can it be? If they gain power over you, they will not have any ties with you but no covenant. They satisfy you with their mouths, but their hearts refuse it, and most of them are transgressors.) The conscience of showing up and keeping watch goes back to the transgressors, and the greatness of His attributes described them firstly as meanness and ferocity, because if they had power over the Muslims, they would do deeds to them without respect for the covenant or humanity. He described them secondly as hypocrisy and that they say with their tongues what is

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not in their hearts, and thirdly, he described them as immorality. Each of these three characteristics decrees upon them the most severe punishments, and robs them of all the rights of humanity, not the right to fulfill them. By covenant only, so what if they are characterized by all three vices combined! You ask: All infidels are disobedient, because disbelief is immorality and excess, so how did God Almighty exclude some by saying: (And most of them are disobedient)?

The answer: The meaning of his saying (and most of them are transgressors). The majority of infidels continue in disbelief and immorality and there is no hope of guiding them in any way, and only a few of them turn away from their wrongdoing. Accordingly, what is meant by immorality here is to continue it and not return from it, and this type of expression is abundant in the Holy Qur'an.

They were bought with the signs of God, verse 9-15:

(They bought the verses of God for a small price, but turned away from His way. Indeed, evil is what they used to do. (9) They do not look forward to any believer except with no covenant, and it is they. Transgressors (10) But if they repent and establish prayer and pay zakat, then we are your brothers in religion, and We explain the verses in detail for a people who know (11) And if they break their oaths, After their covenant and they attack your religion, so fight the imams of disbelief. Indeed, they have no oaths. Perhaps they will desist. (12) Will you not fight a people who have broken (13) Their oaths and their intention to expel the Messenger when they first began to fear them. Do you fear them? For God is more worthy that you fear Him if you are believers. Fight them, God will chastise them at your hands and disgrace them, and grant you victory over them, and heal the hearts of a believing people (14) and remove the anger of their hearts, and God will turn in repentance to Whomever He wills, and God is All-Knowing, All-Wise (15))

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Parsing:

Bad is a past tense verb, and there is no infinitive, and the accusative infinitive is the subject of bad, meaning their work was bad. And your brothers are predicates of an omitted subject, i.e., they are your brothers. The first time is in the accusative case, related to your beginning. The infinitive case of "to fear Him" is in the genitive case with a deleted preposition, and the genitive case is related to "more deserving," meaning God is more deserving of fear. Majzoum tortures them in response to the command, and he killed them. He repents in the nominative case, because the speech is resumed, and it is not permissible to add "repent" to those who torture them, because accepting repentance is not an answer to fighting, like torture and disgrace.

Meaning:

(They bought the verses of God for a small price, but turned away from His way. Indeed, evil was what they used to do.) The pronoun refers to the polytheists whom God ordered to be killed, and the meaning is that these people rejected Islam and fought it and turned away from it out of fear for their interests, which they preferred over the signs of God and His clear signs that came to them. This verse is not specific to the polytheists and the People of the Book, but rather includes those who distort the religion according to the whims of the colonizers and exploiters. The counterpart of this verse was previously mentioned in Surah Al Imran, verse 187, vol. 2, p. 226.

(They do not observe anything in a believer except that he has no covenant, and it is those who are the transgressors.) You ask: This verse is similar to the previous verse 8, which is (And if they gain supremacy over you, they will not be bound by you except under any obligation), so why was it repeated?

Answer: In the previous verse, God Almighty addressed the Companions of the Prophet (may God bless him and grant him peace), and said to them: If the

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polytheists gained victory over you, they would perform miracles.. Perhaps a delusional person imagined that the polytheists harbored hatred and hostility towards the Prophet and the Companions in particular, that is, to their persons only. So God Almighty rejected this illusion by saying that the hostility of the polytheists to the Muslims at that time was a principled, not a personal, hostility. It was the hostility of disbelief to faith, and falsehood to the truth: (And they did not resent them except because they believed in Allah, the Mighty, the Praiseworthy.) - 8 Al-Buruj.
(But if they repent and establish prayer and pay zakat, then they are your brothers in religion, and We detail the verses

For a people who know.) This verse agrees with the fifth verse of this Surah in the verb of the condition, which is (But if they repent and establish prayer and pay zakat), and it differs in the answer to the condition. The answer in the previous one is (then leave their way), that is, leave them alone and do not harm them, and the answer in this verse is (then your brothers). In religion) that is, you and they are equal in rights, no master and ruler, eater and the eaten, as was the case among the polytheists. With differences in the answer to the condition, repetition is eliminated, although repetition in the Qur'an is not discouraged.
(And if they break their oaths after their covenant and challenge your religion, then fight the leaders of infidelity. Indeed, they have no oaths. Perhaps they will desist.) Belief in Fath al-Hamza is covenants and covenants, and the Imam is the master and leader. The Almighty expressed fighting the people of disbelief as fighting their imams because they are the ones who lead them to war, break the covenant, and challenge and dare their followers to challenge the Prophet and the Qur'an. And the Almighty's saying: (Perhaps they will desist) indicates that the intention of fighting is deterrence. The polytheists about insisting on fighting the Muslims: "And they will

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not cease fighting you until they turn you back from your religion, if they are able" - 217 Al-Baqarah.

(Will you not fight a people who have broken their oaths and intended to expel the Messenger, even though they were the first to do so?) Is there not a requesting instrument such as "hala," and the speech is directed to the Muslims, and the pronoun "they broke their intention" and began referring to the infidels of Quraysh because they made a covenant with the Messenger of God? (PBUH) to abandon fighting for ten years, during which both parties would be safe for themselves and their allies. This was the sixth year of the Hijra, but they did not soon break the covenant. They were also the ones who intended to kill the Messenger until they forced him to migrate, and they were the ones who started the fighting on the day of Badr.

After God Almighty reminded the Muslims of what the polytheists had done - breaking the covenant, expelling the Messenger, and starting the fighting - He urged them to jihad and fight, as there is no deterrent other than Him. Then God Almighty removed fear from the hearts of the Muslims by saying: (Do you fear them? For God is more worthy that you should fear Him if you are. Believers. His saying: (If you are believers) indicates that fear of God is true and real. It cannot and will not exist except among those who truly and truly believe in God. As for others, they do not fear God at all, and if they do fear Him, then their fear is a fleeting imagination. Imam Ali (peace be upon him) said: "Every fear is certain except the fear of God, for it has an effect," meaning that a person's fear of other than God has a reality.

Tangible, but his fear of God has no reality, but is merely an imagination that passes and disappears with the slightest concern.

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(Fight them; God will punish them at your hands and disgrace them, and grant you victory over them, and heal the hearts of a believing people, and take away the anger of their hearts.) These descriptions fit the conquest of Mecca, because God humiliated and disgraced the leaders of the Quraish, gave victory to the Muslims, and healed the hearts of the believers who had been weakened by the polytheistic giants before the migration, and who had made them taste various types of torment and torture.

(And God turns to whom He wills, and God is All-Knowing, All-Wise.) Mecca was the capital of the Hijaz, and the center of all activity in the Arabian Peninsula, and its masters brandished the sword of oppression and terrorism against everyone who dared to join Muhammad (PBUH). After he conquered it, the shadows of Islam spread over it and those tyrannical masters surrendered. Some of them even converted to Islam voluntarily, not out of fear, outwardly and in reality. These are the ones whom God has accepted and rewarded for their sincerity and the sincerity of their faith.

And yet, every ruling included in these verses is specific to the Arab polytheists at that time, because they were the ones who expelled the Messenger (PBUH), fought him, and betrayed his covenant. Assuming that they require jihad against the polytheists in every time and place, this jihad is not permissible except under the leadership of an Islamic state headed by the infallible one or someone on his behalf. So where is it now? He called for it and formed a party for it, claiming that he was an agent, so he was tried for his actions and betrayal of the nation and the homeland, and those who were deceived by him among the fools abandoned him, and he did not know where he is now... Yes, a person's jihad and his defense of his freedom, his money, and his homeland do not depend on the existence of an Islamic state, and he does not need permission from the infallible and the non-infallible, because defending oneself and the homeland is a struggle. Colonists and investors are a right

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sanctified by all laws and laws, and we referred to that in Part 1, p. 299, Part 2, p. 90, and when interpreting verse 49 of Al-Anfal, paragraph: Are the Fedayeen saboteurs?

Or did you think that you would leave out verse 16-18:
(Or did you think that you would be abandoned when God knew those of you who had striven and had not taken a refuge from God, nor His Messenger, nor the believers? And God is aware of what (16) It is not for the polytheists to inhabit the mosques of God, bearing witness against themselves in disbelief. These are their deeds in vain, and in the Fire they will abide. (17) The mosques of God are inhabited only by he who believes in God and the Last Day and establishes prayer and pays zakat and fears no one but God. Perhaps those will be among those who The Rightly Guided (18))
the language :
A man's home and entourage are his own, to the exclusion of other people. What is meant here is the entourage of evil and it relates to the one and the many.
Parsing:
Al-Tabarsi said: Or do you think it is a conjunction of his saying: "Will you not fight" in verse 13? And witnesses of the condition of the doer of the people who will live. And in Hell, it is related to those who will live forever, and there is precedence in it, and the origin is that they will live forever in Hell.
Meaning:
(Or did you think that you would be abandoned while God did not know those of you who struggled?) Its interpretation is presented in Part 2, p. 165, Verse 142 of Surat Al Imran.

(And they have not taken as a refuge other than God, nor His Messenger, nor the believers.) The best obedience in the eyes of God is jihad against the false, the

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enemies of truth and humanity, and He referred to this jihad when He, Glory be to Him, said: (And when God knew those among you who struggled). The greatest sin is to rely on them, and God Almighty referred to Him when He said: (And they did not take anything other than...) etc.), and everyone who resorts to the people of transgression and aggression and links his interests to their interests is an enemy of God, His Messenger, and the believers, and every sincere person must publicize him and reveal his role in sabotage and exploitation, so that people can distinguish between him and the honest fighter, and put No, in the place it deserves. (And God is Aware of what you do.) Yes, he is a knowledgeable expert, but he does not punish anyone for what he learns from him, but rather for what he reveals through his actions and behavior.

(It is not for the polytheists to populate the mosques of God.) It was mentioned in language books. It is said: The lifespan of the house with its people, that is, it became inhabited by them, and the lifespan of so-and-so and its lord, that is, his servant. It has spread on people's tongues: Mosques are filled with the remembrance of God. In the hadith: "God said: My homes on earth are mosques, and my visitors are therein." This meaning is carried by the Almighty's saying: (They populate the mosques of God) meaning that the polytheists are not allowed to enter them and perform their pagan worship therein, as they used to do in the days of pre-Islamic times. It is even better that they should not be in charge of them. The intention of this meaning is supported by the Almighty's saying: (witnessing against themselves disbelief) because their worship Idols and their supplication to Al-Lat and Al-Uzza are a testimony from themselves against themselves that they are disbelievers in God, and whoever disbelieves in God has no right to enter the houses of God (these are whose deeds have been worthless) because God does not accept any work with polytheism (and in the Fire they will abide forever) because polytheism has made all their deeds worthless, even what would have been good had it not been for polytheism.

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(The mosques of God are inhabited only by he who believes in God and the Last Day, and establishes prayer, and pays zakat, and fears none but God.) That is, it is not permissible for anyone to enter mosques and worship there or take charge of any of their affairs unless these qualities are combined in him, which is belief in God and the Last Day, performing religious rituals, the most important of which is establishing prayer and paying zakat, and fear of God, i.e. sincerity to Him in words and deeds (perhaps those will be among those who are guided) to the truth and acting upon it, and the word "perhaps" From God, it means certainty, because doubt is impossible for him.

Watering the pilgrim, verse 19-22:

(You have made the provision of watering for the pilgrims and the maintenance of the Sacred Mosque like those who believe in God and the Last Day and strive in the path of God. They are not equal with God, and God does not guide. The wrongdoing people (19) Those who believed and emigrated and strove in the cause of God with their wealth and their lives are of greater status in the sight of God and it is they who are the winners (20) Their Lord gives them good tidings of mercy from Him and His satisfaction and Gardens for them therein is abiding bliss (21) to abide therein forever. Indeed, with Allah is a great reward (22))

the language :

Irrigation is used to refer to the machine used to water water, and it is also used to refer to watering people with water, and this meaning is what is meant here.

Parsing:

Saqaya Al-Hajj on the deletion of the addition, i.e. the owners of Saqayat Al-Hajj.

And the degree of distinction, and immortal state of conscience in them.

Meaning:

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(You have made watering the pilgrims and maintaining the Sacred Mosque the same as one who believes in God and the Last Day and strives in the path of God.) What is meant by watering the pilgrim is to give people water during Hajj, and to build the mosque

Here is his service. Most of the interpretations, including those of al-Tabari, al-Razi, al-Naysaburi, and al-Suyuti, stated:

"Al-Abbas bin Abdul Muttalib used to water people during Hajj, and Talha bin Shaybah from Banu Abd al-Dar used to carry the key to the Kaaba. Talha said: I am the owner of the house and I have the key. Al-Abbas said: I am the owner of the watering can. Ali bin Abi Talib said: I do not know what you are saying. I prayed to the qiblah six months before the people, and I am the owner of jihad. Then God revealed, "Have you made watering for the pilgrims?" etc.

So Ali is what is meant by the Almighty's saying: (Like he who believes in God and the Last Day and strives in God's cause) This is the measure of merit before God: belief in Him and striving in His cause. As for jobs and positions, they often lead their holders to corruption and destruction (they are not equal in the sight of God) in Reward and reward (And God does not guide the wrongdoing people) after He called them to guidance, but they rejected them due to their bad choice.

(Those who believed and emigrated and strove in the cause of God with their wealth and their lives are of greater status with God and it is they who are the winners.)

Where does providing water for the pilgrim and building the mosque fall in terms of faith, migration, and jihad? A parallel to this verse was mentioned in Surat Al-Anfal, verse 72. The word "greatest" here does not mean comparison, but rather merely means establishing credit for the believers, because the unbelievers have nothing in the eyes of God in terms of degrees.

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(Their Lord gives them good tidings of His mercy and contentment and Gardens for them, in which there is abiding bliss, wherein they will abide forever. Indeed, with God is a great reward.) The author of (Al-Bahr Al-Muhit) said: "The believers were characterized by three qualities: faith, migration, and jihad, so God met them with three qualities: mercy, contentment, and paradise." Al-Razi went on at length to explain the difference between these descriptions.. As for us, we see that they and victory and reward express one meaning, which is that the working believers are in the care and trust of God, and the word "God's satisfaction" suffices for all: "And God's satisfaction is greater." But God Almighty wanted to glorify their status and encourage His servants to believe and do good deeds.

Do not take your fathers or brothers as guardians, verse 23-24:

(O you who have believed, do not take your fathers or your brothers as friends if they prefer disbelief over faith. And whoever of you befriends them - it is they. The wrongdoers (23) Say, "If your fathers, and your sons, and your brothers, and your wives, and your kindred, and the wealth you have acquired, and trade whose stagnation you fear, and dwellings... If you like it, it is more beloved to you than God and His Messenger, and striving in His cause, so wait until God brings His command, and God does not guide the disobedient people (24))

the language :

I like and love with one meaning, such as he responded and he answered. The perpetration here is the acquisition. And lurking and waiting. What is meant by God's command here is His punishment.

Meaning:

(O you who have believed, do not take your fathers or brothers as friends if you prefer disbelief over faith.) What is meant by guardianship here is victory. Islam has commanded and encouraged family ties, and considered disobedience to one's

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parents to be among the major sins. It enjoined kindness to one's neighbor, loyalty to one's friends, and every contract and covenant, and allowed Muslims to be kind and just to the polytheists. All of these are permissible on the condition that they do not prohibit what is lawful, or make lawful what is unlawful. If the father stands on the side of falsehood - for example - then it is not permissible for the son to support him in this position, but rather he must He resists him and deters him if he can, as God Almighty says: (If they prefer disbelief over

Faith). It includes every disobedience, of course. If your father or your brother is a Muslim, and someone else oppresses you, then you must support the oppressed over the oppressor, even if it is your father or your brother. (And whoever of you makes friends with them - those are the wrongdoers.) It was stated in the hadith: "The one who does wrong, and the one who helps him and the one who approves of it, are partners." In a word, truth is above kinship and friendship.

(Say: If your fathers, and your sons, and your brothers, and your wives, and your kindred, and the wealth you have acquired, and the trade whose decline you fear, and the dwellings with which you are satisfied, is dearer to you than God and His Messenger and jihad in His cause, so wait until God brings His command, and God does not guide the rebellious people.) It was said: This verse was revealed in a specific incident, and this may be true, but its wording is general, and so is its ruling, as it defines the believer with a clear and precise definition. Whoever chooses the truth over his own interest when they conflict and collide is a believer and a good person, and whoever prefers his own interest over the truth is a hypocrite and an evil one. This is the crossroads between the believer and the non-believer, as defined by the verse, and what is mentioned in it regarding relatives, money, and homes is only mentioned on the basis of An example is someone who prioritizes his benefit over the truth expressed by God Almighty as love for God and His Messenger.

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Otherwise, there are other benefits such as eagerness for life, love of prestige and authority, and so on.

A person by nature loves himself, his family, and his money, and religion does not refuse that, and does not prohibit anyone from enjoying what he wants, and loving whoever he wants, provided that he fears God in this enjoyment and love, and that it is at the expense of his efforts, not at the expense of others. Al-Bukhari reported that Omar bin Al-Khattab said to the Prophet (PBUH): "For you are more beloved to me than everything except my own self, which is between my sides." The Prophet (PBUH) said: "No, by the One in whose hand is my soul, until I am I love you more than yourself, which is between your sides." There is no meaning to loving the Prophet (PBUH) except obeying him and working according to his law. We talked about this topic in Part 2, p. 457, when interpreting verse 135 of Surat An-Nisa.

God has given you victory, verse 25-27:

(God has certainly given you victory in many situations, and on the day of Hunayn, when your multitude astonished you.

But it was of no use to you, and the earth was straitened for you in all its spaciousness. Then you turned away, turning away. (25) Then God sent down His tranquility upon His Messenger and upon the believers. And He sent down armies which you did not see, and He punished those who disbelieved, and that is the recompense of the disbelievers. (26) Then after that God turns in forgiveness to whom He wills. And God is Forgiving and Merciful. (27))

the language :

Citizen is the plural of domicile, which is a person's place of residence and place of residence. He settled in a place and made it his home. Hunayn is a valley between Mecca and Taif. And spaciousness. And tranquility and tranquility.

Parsing:

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A citizen is prohibited from spending money because he is under the weight of a reactor. And "day" is in conjunction with the subject of a citizen, because every verbal noun is in the accusative case, i.e. "And your victory is the day of Hunayn." Instead of a day. Bmma rabhat ma masdiyah, and the infinitive infinitive is in the genitive case with the ba related to the deletion of the ḍāl from the ground, and the ba here means with. And they are planning a state of conscience in your state.

Hanin's story:

Hunayn is a valley between Mecca and Taif, and his battle is called the Battle of Hunayn, the Battle of Tas, and the Battle of Hawazin, and it was in Shawwal of the eighth year of the Hijra.

When the Prophet (PBUH) conquered Mecca, the Hawazin and Thaqif feared him, so they gathered thousands to fight him, and the Messenger of God heard what they had agreed upon, so he prepared to meet them with twelve thousand men, ten of them.

His companions with whom he conquered Mecca, and two thousand freedmen, including Abu Sufyan and his son Muawiyah. The Prophet (PBUH) headed to Hawazin, and his route was through Wadi Hunayn, which was narrow and steep. The enemy army had preceded them in occupying its straits and lurked there. As soon as the Muslims reached the heart of the valley, the enemy rained down on them a barrage of arrows, and the people were defeated, the first of whom was Abu Sufyan. Sheikh Al-Ghazali said in Jurisprudence of Sirah: "And some of them returned to disbelief in God and His Messenger, and Abu Sufyan said: Their defeat will not end without the sea, and there is no wonder, as the marks that he used to swear by in his pre-Islamic era are still in his possession."

He stood with the Messenger of God, Ali, brandishing his sword in front of the Messenger of God (PBUH) and Al-Abbas, taking the bridle of his mule, and Al-Fadl

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bin Al-Abbas to the right of the Prophet, Al-Mughirah bin Al-Harith bin Abdul Muttalib, Zaid bin Usama, and Ayman bin Umm Ayman, and he was killed in the hands of the Messenger (PBUH). When the polytheists saw the defeat of the Muslims, they left the valley and went to the Messenger of God. He said to his uncle Abbas, and his voice was loud: He called the people, and reminded them of the covenant. So he called at the top of his voice: O people of the pledge of allegiance to the tree, O companions of Surah Al-Baqarah, where are you fleeing? Remember the covenant you made with the Messenger of God. When the Ansar heard Abbas's call, they turned and broke the hilts of their swords, saying: Here you are, here you are. So the Prophet met them with enemies, and the two factions fought a fierce battle. The standard-bearer of the polytheists and their vanguard was a man called Abu Jarul. He used to attack the Muslims and attack them, so Ali bin Abi Talib rose up to him and killed him. By killing him, the crowds of the polytheists dispersed, and victory was achieved for the Prophet and the believers. When the freedmen learned of the victory of the Muslims and the abundance of spoils, they returned to the Messenger of God. In the interpretation of Al-Bahr Al-Muhit, the freedmen fled, intending to inflict defeat on the believers. Al-Sharqawi said in the book (Muhammad, the Messenger of Freedom): "Two thousand Quraysh, led by Abu Sufyan, who converted to Islam out of fear or greed, have come today not to support Islam, but rather to let it down, and to spread defeat among the ancient mujahideen!"

Thus, the hypocrites and opportunists pretend to be sincere, and infiltrate the ranks of the free people, plotting conspiracies. If they succeed, they achieve what they want, and if the free people succeed

They said to them: You and I are partners. We discussed these matters in Part 2, p. 466.

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(God has certainly given you victory in many situations) including the battle of Badr, Qurayza, Al-Nadir, Al-Hudaybiyyah, Khaybar, and the conquest of Mecca: (And on the day of Hunayn, when I admired your multitude) Al-Razi said: "A man from among the Muslims said: We will not prevail today because of our few. So that was bad. The Messenger of God (may God bless him and grant him peace), and it was said: He said it, and it was said: Abu Bakr said it, and the attribution of this word to the Messenger is far-fetched.

(But it was of no avail to you at all, and the earth was straitened for you in all its spaciousness. Then you turned away, turning away.) From admiration for their numbers to the most horrific defeats, with which they did not find a place on earth to save them from their enemy, and this is the end for everyone who is lost in his arrogance and underestimates his enemy.

(Then God sent down His tranquility upon His Messenger and upon the believers) Tranquility is trust and reassurance, and the meaning of its revelation upon the Prophet (may God bless him and grant him peace) is his remaining steadfast in the heart of the battle, calm and calm, very strong, managing the matter and controlling it despite the flight of his army, which amounted to 12 thousand, except for a group of no more than ten, and the enemy's army is numbered. In the thousands... the narrators said: The Prophet was pushing his mule towards the enemy and did not care, while he was calling out to the defeated, and saying: To the servants of God, I am the Messenger of God, I am the Prophet, I am not lying, I am the son of Abdul Muttalib... The believers upon whom God sent down His tranquility are those who remained steadfast with the Messenger of God and did not flee from him, and those who returned to the battle after defeat, and responded to the call of the Prophet sincerely, and the meaning of the tranquility descending upon them was to calm their hearts, and remove fear and terror. From her.

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(And He sent down soldiers that you did not see) Al-Razi said: "There is no dispute that what is meant is the sending down of the angels." As for us, we believe that God has hosts of angels and non-angels whose types are innumerable, let alone their individuals! Among those types are the powers and instincts of the soul, and among them are external forces, and the verse does not explain the type of these soldiers that God sent down on the day of Hunayn, so we leave knowledge of them to God, who said: (And no one knows the hosts of your Lord except Him) - 31 Al-Muddaththir.
(And He punishes those who disbelieve, and that is the recompense of the disbelievers.) He punishes them in this world with killing, captivity, defeat, and taking money, and He tortures them in the Hereafter with the fire of Hell and an evil fate.
(Then after that, God turns to whomever He wills. And God is Forgiving, Merciful.)
God is generous

Forgiveness of a great sin is not greater than it, and its door is open to all who seek it. Whoever among the Muslims flees from the Messenger of God and then repents, God loves those who repent. And whoever disbelieves and fights God and His Messenger, then repents and believes and does righteousness, then he is one of the successful. Historians said: After the battle ended and the spoils were distributed, a Muslim delegation from Hawazin came and said: O Messenger of God, you are the best and most righteous of people, and our families and children were taken captive and our money was taken. He accepted their conversion to Islam, and the women and children were returned to them.
The polytheists are unclean, verse 22:
(O you who have believed, the polytheists are only unclean, so do not approach the Sacred Mosque after this year of theirs. And if you fear hardship, God will free you from His grace, if He wills. Indeed, God is All-Knowing, All-Wise (28))

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the language :

The dirty impurity, which is a noun used with one word for the masculine, feminine, singular, dual, and plural. The family is poverty. It is said that a man is poor if he is poor.

Meaning:

(O you who have believed, the polytheists are unclean, so do not approach the Sacred Mosque after this year of theirs.) That is, the ninth year of the Hijra, which is the year in which Ali (peace be upon him) recited the verses of disavowal to the people. The word "polytheists" is often used by the Qur'an to refer to idolaters, especially the Arab polytheists, and it uses the word "People of the Book" to refer to the Jews and Christians.

The polytheists' sympathy for the People of the Book in verse 105 of Surat Al-Baqarah: (Not what those who disbelieve desire from the People of the Book, nor do the polytheists). Verse 1 of Al-Bayyinah: (Those who disbelieved from among the People of the Book and the polytheists were not separated from each other) and the conjunction feels that the conjunction is not connected to it, knowing that both the conjunction of interpretation, the conjunction of the specific to the general, and the general to the specific are permissible, but with the context.

Jurists differed on prohibiting infidels from mosques. Al-Shafi'i said: They are prohibited from entering the Sacred Mosque but not anywhere else. Malik said: They are banned from every mosque. Abu Hanifa said: They are not prohibited at all, neither from the Sacred Mosque nor from anywhere else (Al-Razi when interpreting this verse).

What we see is that the impure must be prevented from every mosque, and if it is in it, it must be removed from it, whether the impure is a human, an animal, or others, and whether the impurity is transitive and requires polluting and desecrating the

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mosque, or not, and the evidence for that is that the verse stated the ruling of prohibition, and did not restrict it to anything.

We mean the impure, ungrateful human being and the worshiper of idols. As for the People of the Book, we have proven their purity when interpreting verse 5 of Surah Al-Ma'idah.

You ask: The Almighty's saying: (So do not approach the Sacred Mosque). This indicates the validity of Al-Shafi'i's statement that the prohibition is specific to the Sacred Mosque, and not to anything else, because he did not say: Do not approach every mosque.

The answer: The totality of the verse indicates the generality, not the specificity, because what comes to mind from the verse as a whole is that the reason for preventing entry is impurity and the respect of the mosque in the sight of God, and there is no doubt that every mosque is respected in the sight of God because it is attributed to Him, may His greatness be glorified... and the ruling revolves around its reason in affirmation and denial. Therefore, the jurists unanimously agreed on the prohibition of whiskey, although there is no specific stipulation for it. It is sufficient to stipulate the reason for the prohibition, which is intoxication.

(And if you fear distress, God will surely enrich you of His bounty, if He wills. Indeed, God is All-Knowing, All-Wise.) Polytheists throughout the Arabian Peninsula used to go to Mecca for Hajj and trade.

The people of Mecca were benefiting from this, buying and selling from them, and renting to them housing. Mecca was located in a valley without crops, and when God prevented the polytheists from it, some of its people feared poverty, and God Almighty said to them: (And if you fear hardship, then God will enrich you of His bounty, if He wills.) That is, If you fear poverty due to the polytheists being cut off from Mecca, God will compensate you in another way, because the means of

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livelihood for Him are as many as raindrops, as in the hadith, and God Almighty has spoken the truth, for He has opened up lands and spoils to the Muslims, and people have entered His religion in droves, and they have headed with their hearts and their money to Mecca in the millions, and its people have seen wealth that they had never dreamed of before.

You ask: What is the purpose of God Almighty's saying: (If He wills), knowing that He has willed?

The answer: The intention may be to indicate that He creates causes according to their causes, and the intention may be merely to teach His servants to rely in all their actions on God, and to make the achievement of their goals dependent on His will along with striving: as in His saying: (And do not say of anything, "Indeed, I will do that tomorrow, unless God wills" - 23 Al-Kahf).

Fight those who do not believe in God, verse 29-33:

(Fight those who do not believe in God nor in the Last Day, and do not forbid what God and His Messenger have forbidden, and do not follow the religion of truth from among those who were given the Scripture until they are given (29) And the Jews said, "Uzair is the son of God," and the Christians said, "The Messiah is the son of God." That is what they said with their mouths. Those who disbelieved before said: God killed them. How will they be failed? (30) They took their rabbis and monks as lords besides God and the Messiah, the son of Mary, and they were not commanded. Except that they may worship

One God, there is no god but He. Glory be to Him above what they associate with Him. (31) They want to extinguish the light of God with their mouths, but God refuses but to perfect His light, even if he hates it. The disbelievers (32) It is He who has sent His Messenger with guidance and the religion of truth to make it prevail over all other religions, even though the polytheists hate it (33))

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the language :

Jizya is a tax on heads and persons, not on land, trade, or livestock. And the little ones are humiliated. They resemble, they resemble, and they imitate. They turn away from truth to falsehood. Al-Ahbar is the plural of ink, with a fatha and a kasrah, which means the world. Monks is the plural of monk, which is one who devotes himself to worship.

Parsing:

By the hand of the one who is in the position of the adverb, meaning in cash, and the person with the adverb is the waw in "they give." And how is it in the accusative case? And what they associate with (what) is an infinitive case, and the infinitive case is in the genitive case of "an" related to Glory be to Him, and the infinitive case of "to perfect His light" is in the accusative case "yābi" because it means "he does not want," that is, God only wants to perfect His light by raising the word of monotheism.

Meaning:

(Fight those who do not believe in God nor in the Last Day, and do not forbid what God and His Messenger have forbidden, and do not follow the religion of truth from among those who were given the Scripture until they are given The tribute was paid by hand, and they were submissive.) After God Almighty commanded to fight the polytheists if they did not surrender and did not leave

Arabia - In this verse, a command is made to fight the People of the Book if they do not pay the tax and submit to the rule of Islam. God has described them as not believing in God and the Last Day, nor forbidding what God has forbidden, nor adhering to the truth.

It should be noted that (from) in the Almighty's saying: (of those who were given the Book) is to indicate the gender, just as in his saying: (so avoid uncleanness from

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idols). It was said: It is for excommunication, such as such and such, and such and such among them.

Here are two questions: The first is that the verse denied the People of the Book belief in God and the Last Day, knowing that they believe in the existence of God, because the word People of the Book itself indicates their belief in God who revealed the Torah and the Gospel, and they also believe in the Last Day according to the text of verse 80 of Surat Al-Baqarah: (And they say, "The Fire will not touch us except for a number of days.") Yes, they do not condemn the religion of truth. The Jews worship money, and the church sells indulgences and says about solutions and union.

We find the answer in the verse after this verse without a break, which is the Almighty's saying: (And the Jews said, "Uzair is the son of God," and the Christians said, "The Messiah is the son of God.") The answer was that the Jews and Christians attributed a son to God, and this means that they believe in a God who does not exist except in their illusions. As for the God who truly and actually exists, they do not believe in Him. They have imagined from within themselves a God described as giving birth to children, and they organized their relationships with Him according to this false perception. As for the true God, who does not give birth and was not born, they do not believe in Him, nor do they have any close or distant bond with Him. In a brief and clearer word, they do not believe in the God that exists, and the God they believe in does not exist.

The inevitable result of this is that they do not believe in God, and it is obvious that whoever does not believe in God does not believe in the afterlife correctly, and does not condemn the religion of the truth, even if it seems to him that he is one of the believers in the afterlife and those who are religious by the truth, because belief in God is the origin, and everything else is a branch, meaning that he believes in the afterlife and the religion that have no eye or trace except in their imagination, as they

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say: Hell will not touch us except for a number of days. ..And this is the religion in which the saying of those who said: Religion is the creation of illusion and imagination, and that it distances its owner from its truth and reality, is true.

The second question: Islam does not force anyone to embrace it, as evidenced by the Almighty's saying: (There is no compulsion in religion). And he said: (Do you force people until they become believers?) So how was he commanded to fight the People of the Book until they believe or pay the tax out of hand while they are submissive? We mentioned this question when interpreting verse 2 of this Surah, which commanded fighting the polytheists, and we answered it by saying that the command to fight them was a special ruling at that time for a special reason, which is that the Islamic society was at the beginning of its formation, and that the polytheists were a fifth column plotting against Islam and its people, so the interest necessitated their expulsion from the peninsula or killing them.. And the command here to fight the People of the Book was a special order for those who were on the peninsula for a special reason as well, which is that: The People of the Book were allying themselves with the polytheists to fight the Muslims, as did the Jews of Medina and its environs after the Prophet secured them and made them his allies.

Moreover, the focus of this Surah is based on the Battle of Tabuk, as stated in verse 38 and the following. It was reported to the Prophet (PBUH) that the Romans, who were in the Levant on the outskirts of the peninsula, were gathering armies to attack Islam and its people, and all the clues and evidence confirmed that the People of the Book in the peninsula were eyes and helpers of the Christian Romans against the Muslims, and that they were conspiring with them against the Prophet and the believers who followed him. For this reason, the ruling on them was to kill them or to lay down their arms and submit to the rule of Islam, while paying the jizya that expresses their peace and fulfillment of their covenant. If they chose the jizya, they

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must be secured, protected, defended, and given freedom in their religion and dealings. If they converted to Islam, they would have what Muslims have, and they will be responsible for what they owe. Otherwise, killing is to prevent their evil.
The commentators and jurists spoke at length about the subject of the jizyah, its assessment, and its conditions. Their talk about it in the past was useful, as Islam had its state and its strength, but today, talking about the jizyah is a lot of words.
(The Jews said, Uzair is the son of God, and the Christians said, "The Messiah is the son of God.") As for the Christians' saying that Christ is the son of God, it is well-known, and we talked about it when interpreting verse 17 of Surat Al-Ma'idah. As for the Jews' saying, "Uzair is the son of God," the author of Tafsir Al-Manar reported that the name Uzair came in the holy books of the Jews, and he also quoted from the Encyclopedia. Judaism

The era of Ezra is the spring of the historical history of Judaism. In the interpretation of al-Tabari, al-Razi, and al-Tabarsi, a group of Jews said to the Prophet (PBUH): How can we follow you when you have abandoned our qiblah, and you do not claim that Ezra is the son of God? So the verse was revealed.
In any case, the Prophet (may God bless him and grant him peace) confronted the Jews of his time with this verse, and no one said that they lied and denied it, even though they were so keen to disbelieve the Prophet. This indicates that they believed in that at the time.
(That is what they say with their mouths, imitating the words of those who disbelieved before. God will fight them. How will they be defeated?) They resemble, and God will fight them. How can they deceive? That is, how can God curse them? How can they turn away from truthfulness to deception? The meaning is that the words of the Jews and Christians are similar to the words of the Arab polytheists who

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said: Angels are the daughters of God, and the words of the pagans from the ancient Romans, Greece, Buddhists and others.

(They took their rabbis and monks as lords besides God and the Messiah, son of Mary). This is further evidence that they do not believe in God, but rather in what their religious leaders and beliefs say. Imam Jaafar al-Sadiq (peace be upon him) said: They neither fasted nor prayed for them, but rather they made permissible for them what was forbidden and made forbidden for them what was permissible, so they followed them and worshiped them without realizing it. This is exactly what was mentioned in the hadith that Adi bin Hatim said to the Messenger of God (may God bless him and grant him peace): We do not worship them. The Prophet said to him: Do they not prohibit what God has made lawful, so you prohibit it, and make lawful what God has made lawful, so you make it lawful? Uday said: Yes. The Prophet said, "This is their worship." Volter said: Our priests know nothing except that we are quick to believe what they say.

(And they were commanded only to worship One God. There is no god but He. Glory be to Him above what they associate with others.) Al-Razi said in his interpretation: The meaning is clear. But another interpreter refused to say: that is, they worship a great God.

(They want to extinguish the light of God with their mouths) What is meant by the light of God here is Islam, and the meaning is that the People of the Book tried to eliminate Islam with machinations and lies, so their likeness in that was like someone who tries to extinguish the light that pervaded the universe with a breath from Himself (And God refuses except to perfect His light, even if The disbelievers hate it.) This is a promise from God on the tongue of His Prophet that He will grant victory

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Islam, and manifest it in the easts and wests of the earth, and the truth of God and His Messenger, and the fulfillment of the promise that indicated the prophecy of Muhammad (PBUH) and his truthfulness in everything he was told.

(It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all other religions, even if the polytheists hate it.) This verse is an explanation and detail of the verse before it, and God has given victory to the Muslims over the polytheists in the Arab countries, and over the Jews where the Muslims expelled them from them, and over the Christians in the Levant and the West, and over the Magians in Persia. Imam Ali (peace be upon him) said: This Islam humiliated religions with its pride, demolished religions with its exaltation, and insulted its enemies with its dignity.

And those who hoard up gold and silver, verse 34-35:

(O you who have believed, indeed many of the rabbis and monks devour people's wealth unjustly and avert from the path of God and those who hoard gold and silver, but they do not spend them in the way of God, so give them good tidings of a painful punishment (34) on the Day when they will be heated in the fire of Hell, and their foreheads and their sides will be burned therewith. And their backs: This is what you hoarded for yourselves, so taste what you hoarded (35))

Parsing:

And those who hoard a subject, and the predicate, give them good news. The sentence is resumed and has no place in grammatical analysis. The day is an adverb and the one who acts on it is painful. It has a subjunctive in the place of the subject, and a pronoun on it and it refers to the hoarded things. This is a reference to ironing, and it is an intelligible source from a fatwa, and its place is in the nominative with the beginning, and you have not hoarded a predicate, and the sentence is the object of a deleted statement, meaning it is said to them: This is what you have hoarded, etc.

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Meaning:

(O you who have believed, indeed many of the rabbis and monks devour people's wealth unjustly and avert from the path of God.) In the previous verse, God Almighty described the Jews and Christians as taking their religious leaders as lords instead of God, and in this verse, He described those leaders as consuming wealth unjustly and obstructing from the path of God. What is meant by consuming wealth unlawfully is taking it without a legitimate reason, such as bribery for ruling unjustly, usury that has spread among the Jews, selling indulgences among Catholics, and so on. Historians said: There was a time when churchmen were among the wealthiest groups.

What is meant by turning them away from the path of God is to restrict them from the mind, prevent people from embracing Islam, and even force them to criticize it and its prophet. Voltaire revolted against the church, and mourned its men for their greed for money, and criticized the Torah for its contradictions and impudence, as he put it, so the church forbade him, and some of its men demanded that he be imprisoned for life (1). The French writer's nerves collapsed from fear, and he did not find a way to escape. Unless he asked Pope Benoît

Abu Dharr and socialism:

(And those who hoard gold and silver and do not spend them in the way of God - give them good tidings of a painful punishment.) There has been a lot of talk about this verse, to the point that some of them used it as evidence to prove socialism in Islam, and others were exaggerated in their claim that Abu Dharr was a socialist, because he was threatening with this verse those who appropriated God's money to the exclusion of his dependents.. Below we present the meaning of the verse, and everything related to it, whether near or far, and in its light we judge the statement of those who used the verse as evidence of Abu Dharr's socialism.

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(1). Voltaire by Gustave Lanson, translated by Muhammad Ghoneimi Hilal.

1 - Muawiyah bin Abi Sufyan said: This verse was revealed about the People of the Book, and does not include Muslims, meaning that Muslims, in his view, are entitled to hoard as much money as they wish and not spend any of it for the sake of God. This saying was quoted on the authority of Othman bin Affan... On the authority of "Al-Durr Al-Manthur" by Al-Suyuti that when Othman wrote the Qur'an they wanted to delete the waw from the Almighty's saying: (And those who They hoard up gold and silver) so that hoarding would be a characteristic of the rabbis and monks, so some of the companions objected and said: To add the waw, or to put my sword on my shoulders, so they added it.

It is true that the verse includes everyone who hoards money and does not spend it for the sake of God, whether Muslim or non-Muslim, in accordance with the generality of the word. It was narrated on the authority of Zaid bin Wahb that he passed by Al-Rabdha and saw Abu Dharr. He said to him: What brought you here? He said: I was in the Levant, and I read about those who hoard gold and silver, and Muawiyah said: This verse is not about us, it is about the People of the Book, so I said: It is about us and in them, so he complained to Uthman, so he sent me away to wherever you see.

2 - Treasure in the plural language, it is said: the treasure of money when he accumulates it, and the word gold and silver is specific, but the ruling is general and includes money of all kinds, even land, minerals, trees, buildings, livestock, factories, and boats, because those whom God has threatened with a painful punishment are the miserable rich, and not specifically the owners of gold and silver minted for cash... Otherwise, the oil kings and those like them would be the happiest and most honorable people in the sight of God in this world and the hereafter. What indicates to us the will of the general public is that when this verse was revealed, it became a

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major burden on the Muslims, because they understood all wealth from it, and when they asked the Prophet (may God bless him and grant him peace), he approved of their understanding, and said to them: God did not impose zakat except to enrich with it what remained of your wealth, but rather he imposed inheritances on wealth that would remain after you.

3 - Spending for the sake of God includes jihad to defend the religion and the homeland, building schools, clinics, and orphanages, giving alms to the poor, and spending on family and dependents, and the best means of spending are those that honor the truth and its people.

4 - The four schools of thought unanimously agreed that there is no right to money other than zakat.

(Ahkam Al-Qur'an by Abu Bakr Al-Ma'afiri Al-Andalusi). Most Imami Shiite jurists said: There is no right to money other than the fifth and zakat. Sheikh Al-Tusi said: There is another right in it, which is what Imam Jaafar Al-Sadiq pointed out when he said: God has imposed rights on the wealth of the rich other than zakat, because He said: (And in their wealth there is a right for the beggar and the deprived) - 19 Al-Dhariyat. A known right is something that a man imposes on himself to the extent of his ability and capacity, so he performs what is imposed, if he wishes, every day, every Friday, or every month, whether little or no, but he continues to do it. However, the Imam's saying: (A man imposes it upon himself) feels desirable, not obligatory, because the duty is imposed by God and no one else.

What we see - after we followed the Wise Remembrance - is that it is obligatory for the rich, not recommended, to give of their wealth - other than the fifth and zakat - to defend the religion and the homeland when necessary, and the guardian of the Muslims must force them to do so, and even to engage in jihad with one's self if the situation requires. There are dozens of verses in this section.

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5 - (On the Day when they will be heated in the fire of Hell, and their foreheads, sides, and backs will be burned therewith. This is what you have hoarded for yourselves, so taste what you have hoarded.) You shall store up. This is a metaphor for the severity and horror of torment, and it is similar to verse 180 of Surat Al Imran: (They will encompass what they were stingy with on the Day of Resurrection).

6 - It is clear from what we have presented that the verse indicates in text and content that the rich must spend a part of their wealth in the path of God, and that whoever withholds his hand from spending, God will punish him with a painful punishment. As for the amount of this part, and is it a fifth or a tenth, or less or more, or is it from zakat or from something else? As for this, the verse does not indicate it in words or by reference, so where - then - is the place for the indication in it? Socialism? Socialism is an economic system that looks, first of all, at the means of production, such as land and the like, and determines their owner, then looks at production itself, the methods of its growth and increase, and how it is distributed...and this is one thing. Urging the rich to give is another thing.
Thus, it becomes clear that the statement of those who said: Abu Dharr was a socialist because he threatened the rich with this

Verse, it turns out that this statement is a mistake and a suspicion.. Abu Dharr did not know socialism, nor anything except Islam, like any Muslim, but he was loyal to his religion, loyal to Islam, and renounced ambitions and goals. It was this detachment and sincerity that dared him to challenge the Quraysh and mock their gods on the day he converted to Islam, when he stood in the Kaaba and proclaimed at the top of his voice: There is no god but God and Muhammad is the Messenger of God. He proclaimed the word of Islam over the heads of the Quraysh on the day when the Muslims had no power or strength, and none of them dared to speak the name of the

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one God and Muhammad except in secret. This position was repeated from him, and he repeated himself with Uthman and Muawiyah, and as he had encountered from The polytheists were subjected to bloody beatings. He was expelled and exiled from Uthman, but he did not care, because he had never been angry in his entire life except for God alone.

The bottom line is that all Abu Dharr did was demand justice and justice for the ruled from the ruling class, frighten them of painful punishment, and urge the oppressed to resist the oppressors and recover their rights from those who oppressed them... So where does this relate to socialism? We talked about the socialist attribution of Abu Dharr in the book "With the Imami Shiites," entitled "Is Abu Dharr a Socialist?" And in the book "With the Scholars of Najaf Al-Ashraf," entitled "Abu Dhar."

The number of months, verse 36-37:

(Indeed, the number of months with God is twelve months. In the Book of God on the day He created the heavens and the earth, four of them were sacred. That is the right religion, so do not wrong in them. yourselves and fight the polytheists all together, just as they fight you all together, and know that God is with the righteous. (36) Evil is only an increase in disbelief thereby leading astray those (37)

the language :

Straight values. And the delay is bad. And they conspire and agree.

Parsing:

With God, it is related to several things. And twelve in the place of raising the news because. In the Book of God, it is related to the deletion of an attribute of twelve. The day of creation is related to a book, meaning writing. And all the cases of the subject "they fought" because they mean all of them. And a year in effect. The

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infinitive noun of "to accomplice" is in the genitive case with the lam, and the one who works in the genitive case and the genitive case are forbidden.

The lunar months are the natural months:

(The number of months with God is twelve months in the Book of God on the day He created the heavens and the earth.) What is meant by God and in the Book of God is that the twelve months have a real existence in the natural world, just like the earth and the sky, and not in the world of consideration and legislation, such as what is permissible and what is forbidden. What is meant by the day of the creation of the heavens and the earth is that God Almighty created the universe in a state in which the number of months is twelve months from the first moment of the existence of the heavens and the earth. That is, this number of months is not the creation of man, and the birth of his ideas and inventions, but rather it is an inevitable result of the laws of the universe and the system of creation.

This is the meaning of the verse. It is obvious that man measures time and determines it by what he sees with sense and sight. If we look at the natural beings that guide us to knowing time, we find only the sun and the moon. The sun runs always and every day on the same path, rising and setting, there is no difference between day and day. All we know through them is the time of morning, evening, and noon, and this does not relate to knowing the month from near or far. Unlike the planet Moon, it appears clearly in a special way on the first day of every month, on this day.

We determine the month, and when we know the month, we know the year. Accordingly, the lunar months are the months that follow the laws of nature and not any other month, and for this reason God has timed the Hajj, fasting, the waiting period for divorced women, and breastfeeding. He has also timed daily prayer by the sun because it is the way to know the parts of the day. In a word, the sun is to know

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the hours, and the moon is to know the months. On this basis, the first man calculated his times. Al-Razi said: "The doctrine of the Arabs from the first time was that the year should be lunar, not solar, and this is a ruling they inherited from Abraham and Ishmael."

In some interpretations, the wisdom behind making Hajj and fasting in the lunar month is that they should take place throughout all seasons and parts of the year, sometimes easy and difficult at other times... This reasoning is not based on a foundation, but there is no objection to it, as it was not intended to prove a legal ruling: rather it is to clarify the interest of the legally established ruling.

(Among them are four sacred ones.) Of these four, three are consecutive: Dhul-Qa'dah, Dhul-Hijjah, and Muharram, and one individual month, which is Rajab. It was named a sanctuary because of the prohibition of fighting in it in pre-Islamic times and Islam, and we have previously talked about that more than once. (That is the valuable religion) meaning that dividing the months into twelve months according to the lunar calculation is the correct division, and it is not permissible to distort them or the sacred months by desire or purpose (so do not wrong yourselves therein) by making it permissible to fight during the sacred months, nor by attacking one another at any time, and whoever disobeys God in a major or small matter has wronged himself by exposing it. To God's torment and wrath.

(And fight all of the polytheists as they fight all of you.) This is the cure and the right treatment... The general mobilization and comprehensive jihad is the law of God in His creation, and you will not find any change in the law of God, but the half-solutions are submission and submission to injustice and aggression. The Zionists and colonialists demonstrated against all Arabs and Muslims without exception, and established on Arab land an aggressive military base, which they called the State of Israel, from which they launched their assault on the Arab and Islamic countries. We

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are now in the month of October of the year 1968, and contacts continue inside and outside the United Nations to resolve the Middle East problem

A peaceful solution, that is, on the basis of fair solutions through which the aggressor obtains conditions and gains that encourage him to commit aggression whenever the opportunity arises. Then he becomes accustomed to fair solutions and obtains with them what he wants, and so on, until he has complete control over everyone. The only way to eradicate the disease from its roots is what God has decreed for us by saying: (And fight the polytheists as a whole. They will fight you as a whole, and know that God is with the righteous) who have been liberated from grudges and ambitions, and have united all their ranks to fight their enemy and the enemy of God and humanity.

(Indeed is only an increase in disbelief, by which it leads astray those who disbelieve. They make it lawful one year and forbid it another year.) An-Nasa'i is a source meaning "an-nisa" meaning delay, and what is meant here is that the polytheists used to postpone the sanctity of a month like Muharram to another month that had no sanctity like Safar. So if it was in their interest to fight in the sacred month, they fought in it and did not care, but instead they made ihram another month of the lawful months, so that the forbidden months were four of each year (so that they would agree to the waiting period for what God had forbidden, so that they would make lawful what He had forbidden). God). The clearest explanation for this is what was reported from Ibn Abbas: They never permitted a month of the forbidden except that they forbade in its place a month of the lawful, and they never made a month of the lawful except that they substituted in its place a month of the forbidden, in order for the number of the forbidden months to be four in accordance with what God mentioned, and this is what is meant by marriage.

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(The evil of their deeds has become pleasing to them.) Desires and purposes are what blind their owner to his bad deeds, making him see evil as good and good as ugly (and God does not guide the disbelieving people). That is, leaving them where they are after despairing of being guided. See Part 2, p. 399. Misguidance from God is negative. No positive.

What will happen to you if it is said to you, verse 38-40:

(O you who have believed, what is the matter with you that when it is said to you, Go forth in the way of God, you become burdened?

To the earth. You are more satisfied with the life of this world than the hereafter. So the enjoyment of the life of this world in the Hereafter is only a little. (38) Unless you disperse, He will punish you with a painful punishment. And He will replace you with a people other than you, and you will not harm Him at all, and God has power over all things. (39) Unless you support him, God already helped him when those who disbelieved drove him out a second time. Two of them were in the cave, when he said to his companion, "Do not be sad, for God is with us." So God sent down His tranquility upon him and supported him with armies that you did not see and made a word Those who disbelieve are the lowest, but the word of God is the highest, and God is Mighty, Wise (40))

the language :

Alienation from something means fleeing from it, or running toward something, and this meaning is what is meant here. Slowness versus haste. Substitution is replacing one of the two things with the other, along with requesting it. Tranquility is the stillness and reassurance of the soul.

Parsing:

Its origin is Thaqaqalatuum, then it is assimilated to the Taa' in the Thaa', and the alif al-wasl was added so that it can be started with. Otherwise you will flee (except)

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composed of two words: if not, and its like, unless you support him. And when he brought it out (when) is an adverb related to his victory, and the second when replaces the first, and when the third replaces the second. And the second of the two is a case of ha in its noun. And the word of those who disbelieve is in the accusative case. The word of God is in the nominative case in the beginning, and the sentence is resumed, because the word of God does not sympathize with the word of those who disbelieve, and because it is supreme in itself, not by the making of the Maker.

The Battle of Tabuk:

These verses, until near the end of the surah, were revealed in the Battle of Tabuk, and the events surrounding it, and they can be summed up by the fact that the Romans owned the Levant, which is on the borders of the peninsula, and they had heard of the strength and growth of Islam. So Heraclius, the Roman king, feared for his state from the Muslims, and said: If I leave them until they accept, then my state in the East will not be established, and he resolved to be the initiator.

The Prophet (may God bless him and grant him peace) decided not to wait until Heraclius brought his soldiers to Medina, so he mobilized the people to fight the Romans, and the heat in the peninsula at that time was intense, so the hypocrites found the opportunity to be let down, and they frightened the Muslims because of the travel, the harsh heat, and the large number of the enemy. Their call was met with enthusiasm in the souls of those weak in faith, so they apologized and made excuses... But the Prophet (may God bless him and grant him peace) declared jihad and a general mobilization, and did not He permits lagging behind except for the sick and those who do not have anything to spend on.

Despite the betrayal and discouragement of the hypocrites, about 30 thousand volunteered to fight the Byzantines. Before the Prophet (PBUH) went out with his army to the Byzantines, he left Ali Ibn Abi Talib in charge of his family and

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dependents. Muslim said in his Sahih, vol. 2, p. 108, edition 1348 AH: "Ali said to him: O Messenger of God, did you leave me with the women and children? Then the Messenger of God (may God bless him and grant him peace) said: Aren't you satisfied to be to me what Aaron was to Moses, except that there is no prophet after me?

The Muslim army moved on, and they all set out, wading through the deserts in flames that roasted faces and bodies... On the road, the great companion Abu Dharr caught up with them on foot, as he did not find anything to ride on. While the head of hypocrisy, Ibn Ubayy, withdrew with part of the army, and they returned to the city, the women greeted them with wailing, throwing dirt in their faces.

After seven days of arduous march, the Army of Islam reached the borders of the Roman Empire, and the governor of the region came forward and offered peace to the Prophet (PBUH) on the condition that he pay the tribute. The Prophet accepted, and advanced with his army, until they reached the city of Tabuk, which is located halfway between Medina and Damascus. This was in Rajab of the ninth year of the Hijra, and it happened that the ruler of Tabuk was out hunting, so the Muslims captured him, the city surrendered, and he moved on.

The Messenger (PBUH) went from one battle to another, until he conquered the Roman border garrisons and liberated the Arab tribes there from Roman rule... All of this happened in 20 days.

The Muslims returned to Medina laden with spoils, and the Prophet (PBUH) decided to boycott those who remained behind from the Army of Islam, and forbade people from speaking to them or dealing with them, even wives and children, and the details are in the following verses, especially when interpreting verses 117 and 118.

Meaning:

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(O you who have believed, what is the matter with you when it is said to you, "Go forth in the way of God" that you become burdensome to the earth?) When the Prophet (PBUH) mobilized the Muslims for the Battle of Tabuk, this was difficult for some of them, and they preferred to be immortal and reside in their land and homes. It was the habit of the Prophet, when he went out on a battle, to make people believe that he was going out for another battle for the benefit of a war that required secrecy. But he declared this battle so that people would be aware of the hardships and difficulties he would encounter in it. Some commentators apologized to those who slowed down and hesitated, saying that the time was extremely hot. The people are in distress due to the lack of food, and the fact that the fruits of the city have been ripened, and the time has come to harvest them... Whatever it is, the speech - of course - is directed to those who lag behind in jihad, and God has rebuked them by saying: (You are more satisfied with the life of this world than the hereafter, so what is the enjoyment of the life of this world? In the Hereafter except a few). That is, is it appropriate for your faith and minds to prefer the despicable and fleeting bliss of this world over the great and permanent bliss of the Hereafter?
(If you do not disperse, He will punish you with a painful punishment and replace you with a people other than you, and you will not harm him at all.) (Except) is composed of the conditional ann, nor the negative. The meaning is that if you do not respond to the call of the Prophet and go out with him to fight the Romans, then God will inflict a painful punishment on you, you negligent and hypocritical people, and will give victory to His Prophet through the hands of others. And God and His Messenger will not be harmed by the sluggishness of the idler nor the hypocrisy of the hypocrites.
(If you support him, then God helped him when those who disbelieved expelled him.) Refers to an incident

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The deception and conspiracy hatched by the infidels of Quraish to kill the Prophet (PBUH) while he was asleep in his bed, and to his escape from them by Ali spending the night in his place, and his migration from Mecca to Medina after God informed him of their plot and deception... We talked about that when interpreting verse 30 of Surat Al-Anfal. (The second of the two, when they were in the cave, when he said to his companion, "Do not be sad. Indeed, God is with us.") What is meant by the second of two and the companion, Abu Bakr, because he was with the Prophet on his migration, and they hid together from the polytheists in the cave of Mount Thawr. Al-Razi said: "When the polytheists sought the trace and approached the cave, Abu Bakr cried out of fear for the Prophet, so he said to him: Do not be sad, for God is with us. Abu Bakr said: God is with us. The Messenger said: Yes.
(So God sent down His tranquility upon him and supported him with armies that you did not see.) Abu Hayyan Al-Andalusi said in his interpretation (The River Sterling from the Sea): "Ibn Abbas said: Tranquility, mercy, and reverence. And the pronoun in "aliyah" refers to the Messenger of God (may God bless him and grant him peace), since he is the one who narrated from him. It also agrees with the context of the verse because the pronouns in his victory, his exit, and his hand all refer to the Prophet (PBUH). (And He made the word of those who disbelieved the lowest, and the word of God the highest.) The word of God is monotheism, and the word of those who disbelieve is polytheism and disbelief. (And God is Mighty, Wise) His wisdom required that he support his Prophet through his glory, and make his religion prevail over all religions.
Go forth, light and heavy, verse 41-43:
(Go forth, light and heavy, and strive with your wealth and your souls in the cause of God. That is better for you, if you only knew. (41) If it had been a coming soon and a journey Intending that they will follow you, but hardship has become difficult for them, and they will swear to God if we could.

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We would have gone out with you; they would destroy themselves, and God knows that they are liars. (42) May God pardon you. Why did you grant them permission until it becomes clear to you who have been truthful? And You know the liars (43))

the language :

Lightness here is a metaphor for someone who can travel easily, and heaviness for someone who can travel with difficulty, and what is meant by them is alienation in any case. Presentation is the non-permanent enjoyment that is presented to a person. Traveling with intention and ease: from the intention, which is moderation. The apartment is the path that is taken.

Parsing:

Light and heavy, a state of the waw in Anfaru. If it had been an accident, the name would have been deleted, that is, if it had been what they called for. And it was not related to her permission and the same for them. It becomes clear that the accusative case is implied after "hatta", and the accusative infinitive is in the genitive case "hatta" related to an omitted verb, i.e., please delay them until it becomes clear to you.

General alarm:

(Go forth, light and heavy, and strive with your wealth and your souls in the cause of God.) Khafaf is a light plural, and what is meant here is one who can perform jihad easily, and heavy is a heavy plural, meaning one who can perform jihad with some difficulty. The verse indicates the necessity of general mobilization, and here is the explanation.

If the enemy tries to attack the religion of Islam by distorting the Book of God and the proven Sunnah of His Prophet, or by repelling Muslims and preventing them from performing religious duties and rituals, or trying to seize control of one of their countries - if that is the case, Muslims must

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To fight this enemy and deter him from his wrongdoing and misguidance. If it is possible to deter him through the jihad of some Muslims, then it is necessary to wage jihad sufficiently. If some rise up, it falls on everyone's behalf. If they neglect all of them, then they are responsible and deserving of punishment without exception. If deterrence stops at the general mobilization, jihad is specific, against the young, the old, women, and the sick, from each according to his ability.

The author of Al-Jawahir said: "If the Muslims are raided by an enemy from the infidels who fear he will harm the foundation of Islam, or if the infidel wants to seize the Muslim lands, capture them, take them captive, and take their money, if that is the case, it is obligatory to defend the free and the slave, the male and the female, the healthy and the sick, the blind and the lame, and others, if they are needed. It does not depend on the presence of the imam or his permission, and it does not concern those who are attacked or specifically targeted. Rather, it is obligatory to stand up against everyone who knows about the situation, even if they do not The attack was not directed at him...that is, if he did not know that those he wanted to attack were capable of repelling and resisting the enemy."

This is God's covenant that He took upon every Muslim with the agreement of all sects, just as they agreed on the obligation of fasting, prayer, Hajj, and zakat. Muslims and Arabs are now afflicted by a colonial Zionist gang that has attacked their religion and their country, and has killed, displaced, and imprisoned thousands. Every Arab and Muslim in the east and west of the earth must strive with all his energies against this gang called the State of Israel. That is, the movement is better for Muslims in their religion and their world. (If you only knew). Yes, we know that it is obligatory for every Muslim to join forces to wage jihad against Israel, but what prevents us from fighting against Israel are the traitorous leaders. We must fight these people above all else because they are the cause of ills. Were it not for their betrayal of their

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religion and nation, and their blind obedience to Zionism and colonialism, Israel would not have an eye or a trace.

(If it had been an imminent return and an intended journey, they would have followed you.) The pronoun "follow you" refers to those who failed to go out with the Prophet (PBUH) in the Battle of Tabuk, and the imminent offer is cold spoils, and an intended journey is the nearby plain, and the meaning is: If you called them, O Muhammad, to an immediate benefit, they would hasten to meet you (but you have gone far away. They will suffer hardship.) Traveling to the Levant, and beyond that, the desert with its sandstorms and fiery devastation, and the enemy and the Roman state are the strongest states.

The earth at that time... How would they respond to your call, given this situation? This description is not specific to those who stayed behind in the Battle of Tabuk, as the soul is naturally inclined towards comfort and benefit, but people of faith tame themselves with piety, so they underestimate everything that pleases God and His Messenger. Imam Ali (peace be upon him) said: The best deeds are those you force yourself to do. What is related to this is presented in Part 2, p. 323, when interpreting verse 37 of Surat An-Nisa.

(And they will swear to God, "If we were able, we would go out with you.") This is a message from God to His Prophet that the hypocrites who stayed away from the Battle of Tabuk had prepared excuses and false oaths for him when he returned. It is obvious that the trait of lying does not cease from the hypocrite, otherwise he would not be a hypocrite (they destroy themselves) because they destroyed their religion with lies and hypocrisy (and God knows that they are They are liars) in their excuses and their faith.. And it was said: No one lies except a coward, and we sympathize with the cowardly one who is destroyed by greed.

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(May God forgive you. You did not give them permission until those who were truthful became clear to you and you recognized the liars.) When the Prophet (may God bless him and grant him peace) called people to jihad, some of them asked for permission to remain behind and made excuses. The Prophet gave them permission before he knew their sincerity from their lies in what they had made excuses for. So God Almighty rebuked him for that and said to him: It would have been better to wait to give permission to them until their truth was revealed. This is what the apparent meaning of the verse gives.

You ask: The Prophet (PBUH) is infallible from error, and the Almighty's saying: (May God pardon you) requires the presence of sin, as does the denial in his saying: (Why did you give permission to them)?

The answer: Forgiveness from God does not necessitate the obligation of sin, as it is often an expression of His reward and mercy, and all the prophets asked for forgiveness from Him, the Almighty. As for the negative interrogative, the matter is easy, as it is valid in permissible actions and other things, so you say to your friend: Why did you do this? And you do not see that he committed an evil, but rather you want something else, and the purpose here of God's censure of His Prophet is to show that the hypocrites lied in their apology, and that it was merely to flee from jihad, and this method is more eloquent in indicating the denial of an excuse than any other method... That is, until the Almighty said in verse 117 of this Surah: (Indeed, God has turned to the Prophet. And the Muhajireen and the Ansar who followed him in the hour of hardship. If repentance does not indicate the presence of sin, then forgiveness and interrogation are more appropriate.

Those who believe do not ask your permission. Verse 44-48:

(Those who believe in God and the Last Day do not seek permission from you to strive with their wealth and their lives, and God is All-Knowing of the righteous.

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(44) Only Those who do not believe in God and the Last Day seek your permission, and their hearts doubt, so they hesitate in their doubt. (45) And if they had wanted to go out, they would have transgressed. He had a number, but God disliked their resurrection, so He discouraged them. And it was said, "Sit with those who sit." (46) If they had gone out among you, they would have added to you nothing but confusion and would have caused trouble among you. They seek strife against you, but among you are listeners to them, and God is All-Knowing of the wrongdoers. (47) Indeed, they sought strife before, and they turned matters around for you, until the The truth and the command of God has become apparent while they hate it (48)) the language :

Preparedness kit. And their resurrection is their exit. It discouraged them and weakened their resolve. And confusion in opinion. And during you among you. What is meant by temptation here is to cast doubt on religion and intimidate the enemies. They turned things around for you, that is, they plotted against you in every way.

Meaning:

(Those who believe in God and the Last Day do not ask permission to struggle with their wealth and their lives, and God is All-Knowing of the righteous.) What is the justification for seeking permission as long as jihad is obligatory? Does the believer really ask for permission to pray and fast and to say: There is no god but God and Muhammad is the Messenger of God?

(Only those who do not believe in God and the Last Day seek your permission.) Both this verse and the one before it clearly indicate the meaning of the other, because the meaning of: The believer does not ask for permission to refrain from jihad is that the non-believer asks for permission, and the meaning of the non-

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believer asks for permission is that the believer does not ask permission.. And God combined the two verses to confirm and confirm the meaning.

(And their hearts doubted, so they hesitated in their doubt.) That is, they pretend to be Islam, but in reality they are skeptics who do not confirm its truth or its falsehood. This is hypocrisy because the truthful and sincere person acts according to what his mind dictates to him, and announces it publicly, whether in doubt or certainty.

(And if they wanted to go out) with the Messenger of God to the Battle of Tabuk (they would have prepared for him a provision) of provisions and camels. They were able to do that (but God hates their resurrection) with the believers, because they only go out for corruption and strife, as they did in the Battle of Hunayn, where Abu Sufyan and those who surrounded him went out with the Messenger, and when the fighting became heated they turned away and the Muslim army was weakened (so he discouraged them). God Almighty commanded them to go out for the sake of jihad. So they decided to go out to cause corruption and spread panic and disorder in the Muslim army, as He said in the following verse: (If they had gone out among you, they would have added to you nothing but confusion.) So God discouraged them from this going out with which they wanted sedition and corruption, and He did not discourage them from going out for jihad and fighting. How could He have commanded them to do so (and it was said, "Sit with Those sitting) i.e. with women, children and the elderly. And God Almighty did not make it clear who said this to them. Was it themselves the guide, or the mouthpiece, or some of them to one another? God knows best.

You ask: God Almighty said to His Prophet in verse 43: "Why did you give them permission?" In this verse he said: "God hated their resurrection, so He discouraged them." So how do you combine the two verses?

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You know the answer from what we said in the interpretation of the Almighty's saying: (Why did you grant them permission) and that it is not a real reproach or question, but rather its purpose is to explain the hypocrites' lies in their excuses.
(If they had revolted among you, they would have only added to your confusion, and they would have made mischief among you, seeking to confuse you.) This is an explanation of the wisdom of God Almighty's hatred for the emergence of hypocrites in the Muslim army, and for them to infiltrate among them to plot plots and spread division and chaos between the ranks. These people exist in every place and time, and they are known today as the fifth column (and among you are those who listen to them).

The simple gullible people who are taken for granted by liars, and croak with every croaker: "Indeed, they sought strife before, and they turned things around for you." Glory be to Him, referring to their deception and plotting against the Messenger before Tabuk, including the escape of Abu Sufyan in the Battle of Hunayn, and the retreat of Ibn Ubayy with a third of the army in the Battle of Uhud.
(Until the truth came and the command of God became apparent, and they hated it.) Everything that God wanted was right, and everything other than that was false. And God Almighty wanted victory for Islam and its Prophet, so what He wanted was accomplished and He prepared the reasons for it by conquest of Mecca, victory in Hunayn, and Tabuk, and by cleansing the peninsula of the treacherous and immoral Jews, and what is meant by His saying: (And the command of God became apparent) This victory was witnessed by the people, all the people... and it continues to this day and until the end of the day. The name of Muhammad Ibn Abdullah is associated with the name of God in the east and west of the earth.
And among them are those who say: Permit me, verse 49-52:

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(And among them are those who say, "Give permission to me and do not try me." Have they not fallen into temptation? Indeed, Hell encompasses the disbelievers. (49) If any good befalls you, you will do evil to them.) And if a calamity befalls you, they will say, "We have taken our command before," and they will turn away, rejoicing. (50) Say, "Nothing will befall us except what God has decreed for us. He is our Master." And in God let the believers put their trust. (51) Say, "Do you wait for Us, except one of the two good ones? And we are waiting for you lest God afflict you with a punishment of With him or at our hands, so wait. Indeed, we are with you, waiting. (52))

Parsing:

Except in temptation (unless) is an instrument of warning. And you wait for its origin, you wait. And the source attributed to you is the effect of waiting for you.

Meaning:

(And among them are those who say, "Give permission to me and do not tempt me.") The commentators unanimously agree that when the Messenger of God (may God bless him and grant him peace) called for the Battle of Tabuk, Jad bin Qays - who was one of the sheikhs of the hypocrites - said to him: Permit me, O Messenger of God, to sit, for I am a man who loves women and I fear that if I see Roman women, I will be tempted by them.. So I came down. The verse: This hypocrite claimed that he feared sin by interfering with women if he went on a campaign with the Prophet (may God bless him and grant him peace), and he did not sin by exposing himself to the wrath of God and His Messenger (Have they not fallen into temptation), that is, they claimed to flee from sin, but they fell into what they fled from, or worse (And indeed, Hell surrounds the disbelievers) from all sides, and they cannot find it. Mighty.. The Messenger called them to salvation through repentance

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from their sins that surrounded them from every side, but they rejected his call, so torment surrounded them from every side.

(And if a good thing befalls you, it will trouble them) just as it is the case with the wicked and the mean. He dies in his anger when the good and righteous people get what they love, and flies with joy when what they hate happens to them. (And if a calamity befalls you, they say, "We have already taken our decision before And they turn away, rejoicing.) The context indicates that what is meant by the calamity here is the defeat of the Muslim army, because their saying: (We have taken our command) means that the hypocrites were talking among themselves, rejoicing over the calamity that had befallen the Muslims, and saying to each other: We have taken our caution and are alert to what the army of Muhammad has become... His counterpart is presented in the verse. 120 from Surat Al Imran: (If good befalls you, it will trouble them, and if evil befalls you, they rejoice therein.) And in the Almighty's saying: (When the hypocrites said, and those in whose hearts was a disease, these had misled their religion) - 49 Al-Anfal.

(Say, "Nothing will happen to us except what God has decreed for us." Its meaning is, "Say, O Messenger, to those hypocrites: We are the ones who woke up and took heed, not you, because you sat with those who sat behind. As for us?"

So we jihad for the sake of God after we had prepared for jihad.. Our struggle with the enemies of truth took place according to the Sunnah of God in battles, one day for us, and one day against us, and the war between us and them is still going on, and matters will come to an end, and victory is ours in the end, and everything that is coming is near (He is our protector and in God let the believers put their trust) who are enemy. The number of days, then they walk in the name of God. If good befalls them, they say: This is from God's grace and mercy, and if a calamity befalls them, they say: It is by God's decree and destiny. In both cases, they are sincere and certain

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of their religion, and that God is His supervisor over all religion, even if the disbelievers hate it.

(Say: Are you waiting for Us except one of the two good ones?) They are victory or martyrdom, and in victory is the humiliation of the unbelievers and hypocrites, and in martyrdom is the great reward, and both of them are glory and dignity (And we wait for you lest God afflict you with a punishment from Him or from our hands, so wait; indeed, we are with you. (Mutrabasoon) The end of the Mujahideen believers is one of the two good, as for the prohibition of emptiness: either victory and victory, or winning martyrdom in the path of God, and the end of the hypocrites and disbelievers is one of the bad: either punishment from God, or torture at the hands of the believers when God permits them to do so.

Alms of the hypocrites, verse 53-57:

(Say: "Spend, willingly or by compulsion; it will not be accepted from you. Indeed, you are a disobedient people." (53) And what prevented them from having their expenditures accepted from them except Indeed, they have disbelieved in God and His Messenger, and they do not perform prayer except while they are lazy, and they do not spend except while unwilling. (54) So do not let their wealth please you, nor Their children. God only desires to chastise them thereby in the life of this world, and for their souls to be lost while they are disbelievers. (55) And they swear by God that they are of you, but what They are of you

But they are a people who are divided. (56) If they had found a refuge, or caves, or an entrance, they would have turned to it while swarming together. (57))

the language :

Voluntary submission by will and choice. Boredom is difficult to get out of, and every perishing person is bored. The difference in opening the letter is fear. The refuge is the place in which one is fortified, and the same applies to the stronghold,

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the habitat, the shelter, and the dependent. Cave is the plural of caves, from the cave of a thing in a thing. The entrance by tightening the swarm in the earth is entered by a person with difficulty. And the rush of speed that is impossible to resist.

Parsing:

Spend its word as command and its meaning is news, and willingly or unwillingly it is in place of the situation, that is, whether you spend willingly or unwillingly, it will not be accepted from you. It is permissible for you to accept a noun as being in the genitive case with an omitted noun. Their expenses are an effective representative. The source attributed to them being disbelievers is the agent who prevented them, that is, nothing prevented them from accepting their expenses except their disbelief.

Meaning:

(Say, "Spend willingly or unwillingly, it will not be accepted from you.") After the Prophet (PBUH) prepared for the Battle of Tabuk, some hypocrites asked him to exempt him from jihad. He offered him some of his money, so God commanded His Noble Messenger to say to this hypocrite and others like him: God has no need for your money, and it will be returned to you, whether you give it willingly or unwillingly.

She asks: We know the way to return it, with the effort made unwillingly, so what is the way to return it?

With willing effort?

The answer: Because they did not want to sacrifice out of satisfaction for the sake of God, but rather they wanted fame and prestige, and there is no difference between giving out of satisfaction for this purpose, and between offering out of unwillingness for fear that their true selves would be revealed, because both of them are for other than God, and for this reason God addressed them by saying: (Indeed, you were a disobedient people.) Describing them as immoral indicates that immorality is the

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reason for non-acceptance, and the fundamentalists express this and others like it when ruling on the subject.

(And nothing prevented them from having their expenses accepted from them except that they disbelieved in God and His Messenger.) The hypocrites have given their money for no other reason than to say: They have given to God, but they are disbelievers in Him.. This hypocrisy and hypocrisy is the reason for not accepting what they give, even if Spend for the sake of humanity only, like an atheist who feeds a hungry person out of compassion and mercy. It is possible to say: Is the reward for goodness other than goodness? As for hypocrisy, it is evil, and whoever does evil will be rewarded for it.. See Part 2, p. 211, paragraph "The infidel and doing good."

(And they do not perform prayer except when they are lazy, and they do not spend except when they are unwilling.) This condition is an inevitable result of disbelief, because praying to God and spending in His cause is a branch of belief in Him.

(So do not let their wealth or their children please you. God only desires to punish them with it in the life of this world.) She asks: Money and children may be a cause of torment in the afterlife, for some people were famous for their meekness and righteousness in the days of their misery, until when God bestowed upon them of His bounty, they transgressed and transgressed... God Almighty said: (Indeed, man is transgressed if he sees himself enriched.) - 6 Al-Alq, and He said: (And know that "Your wealth and your children are a trial." (Al-Anfal 28)... As for wealth and children being a cause of worldly punishment, the matter is the opposite among people, especially wealth, which they searched for under the earth and in the depths of the seas. When knowledge advanced, they began to search for it on the planet of the moon and elsewhere... This, until His saying: (To punish them with it in The life of this world) does not agree with his saying (Money and children are the adornment of the life of this world) - 46 Al-Kahf. Assuming that money and

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children are the cause of torment in this life, then this torment is not limited to hypocrites alone, but rather extends to all people, of course?

The answer: Yes, this question or problem is decisive, and there is no escape from it if the verse is intended to be general and comprehensive, but if a specific reality is intended, then the problem does not arise in the first place, and the context of the words before and after the verse clearly indicates that the pronoun in "to torture them" refers specifically to the hypocrites who were during the era of the Messenger of God (PBUH), and more specifically to the hypocrites who remained behind in the Battle of Tabuk, and they were eighty-few men - as was said. And among them are those who have a lot of money and many children.. And someone says: How can these be among the immoral people when God has blessed them with money and children? So that this cannot be said. The Almighty said: (God only desires to chastise them with it in the life of this world). God punished those hypocrites with their children, because their children converted to Islam and were loyal to it, unlike their fathers, and nothing is more regrettable for a parent than for his child to follow a religion and belief other than his. Ibn Abdullah bin Ubayy converted to Islam, and he offered to the Prophet (PBUH) to kill his father, Abdullah, the chief of hypocrites, but the Prophet (PBUH) refused.

Also, God punished them with their money, because they were certain that it would pass after them to those who were other than their religion and path. The verse is specific to the hypocrites who were during the time of the Messenger of God (may God bless him and grant him peace) and does not extend to anyone else. Thus it becomes clear that there is no basis for what the commentators mentioned, that God punished them with the money because they had worked hard to collect it, and He punished them with the children because they were suffering because of their illness

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and loss.. and it is obvious that This pain and this fatigue are not specific to hypocrites, but rather include everyone with money and family.

(And their souls will be lost while they are disbelievers.) That is, they will die in disbelief, so God will punish them for their disbelief in the Hereafter, just as He punished them for their wealth in this world, as we mentioned. Al-Tabarsi said in Majma' al-Bayan: God's will was related to the loss of their souls, not to their disbelief, and this is as you say: I want to strike him, and he is disobedient, so the will was related to striking, not disobedience.

(And they swear to God that they are of you, but they are not of you.) What benefit is there for them in this alliance, when God has testified that they embraced Islam out of fear, not out of conviction? (But they are a people who divide.) And the separation is fear and terror, and the hearts of the hypocrites have been filled with it due to the strength of the Muslims. (If they had found a refuge, or caves, or an entrance, they would have turned. And they flock to Him.) That is, they rush and do not respond

Their faces were something... The hypocrites could not leave the city, and they also did not dare to openly disbelieve, because Islam had entered every home of the Aws and Khazraj, so they were forced to accept Islam with the tips of their tongues, while they were disbelievers deep in their hearts, waiting for opportunities to plot against Islam and betray the Muslims.

If they give of it, they are satisfied. Verse 58-59:

(And among them are those who push you with regard to alms, and if they are given of it they are satisfied; but if they are not given of it, behold, they are displeased. (58) And if they had been satisfied with what God had given them (59)

the language :

Blasphemy and stabbing in the face.

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Parsing:

If they are angry (if) is a surprise letter, and it is specific to the nominal sentence, and does not need an answer, and what comes after it is a subject and a predicate, and the sentence is an answer if they do not give, and it falls into the answer of the condition like the fa. If the answer were deleted, that is, it would be better for them.

Meaning:

(And among them are those who push you regarding alms.) The conscience of them goes back to the hypocrites, meaning

Some hypocrites criticize the Prophet (may God's prayers and peace be upon him) and criticize him for dividing zakat, and claim that he shows favoritism in it. It was mentioned in the interpretation of al-Tabari on the authority of Abu Sa'id al-Khudri that he said: While the Messenger of God (may God's prayers and peace be upon him) was dividing an oath, Ibn Dhu al-Khuwaysarah al-Tamimi came to him and said: Be fair, O Messenger of God. He said to him: Woe to you, who will do justice if I do not do justice? Omar said: Permit me, O Messenger of God, to behead him. The Messenger (may God bless him and grant him peace) said: Leave him, for he has companions whose prayers are despised by any of you, and with his fasting they pass away from the debt as an arrow passes from a shot.. Oh, they are a black man with one of his hands like a woman's breast. They go out for a period of time from the people, so the Almighty's saying was revealed: (And among them are those who challenge you regarding alms.) Abu Saeed said: I bear witness that I heard this from the Messenger of God (may God's prayers and peace be upon him), and I bear witness that Ali, may God have mercy on him, when he killed them, brought the man with the description that was given to the Messenger of God (may God bless him and grant him peace)...

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(So if they are given some of it, they are satisfied; but if they are not given some of it, then they become displeased.) The Prophet (PBUH) used to distribute alms, as God explained in the following verse, so the believers were satisfied, and the hypocrites became angry and blamed him for his distribution.. The truth is that most people are right, and the verse includes everyone who is not satisfied with his share, and if every person were satisfied with what he deserves, everyone would live in security and prosperity.

(And if they had been satisfied with what God and His Messenger had given them, and had said, "God is sufficient for us." God will give us of His bounty and His Messenger. "Indeed, we are to God, seeking.") In order to free us from the need for alms and other prayers of people and need. To them.. This verse urges a person to pardon what is in the hands of people, and to rely on God, and to work hard and sweat his brow. Imam Ali (peace be upon him) said: The greatest wealth is despair from what is in the hands of people.. I do not know of anyone who deserves contempt and contempt more than the one who hopes for people, and is able to dispense with them, even with patience.

Those entitled to zakat, verse 60:

(Alms are only for the poor and the needy, and those who work for them, and whose hearts are reconciled.)

And for freeing slaves and debtors, and in the cause of God, and for the wayfarer, an obligation from God, and God is All-Knowing, All-Wise (60))

Parsing:

For the poor, the word "lam" refers to ownership or specialization, meaning that God Almighty has owned or allocated a portion of zakat to the poor. And in Al-Ruqab (in) is circumstantial, meaning that a portion of the zakat is spent on freeing

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slaves from slavery. An obligation is a condition of charity, that is, it is obligatory, and it may be an absolute object, that is, God made charity obligatory.

Meaning:

What is meant by alms here is the obligatory zakat, and the jurists spoke about its ruling and conditions, the objects for which it is obligatory, and those who are entitled to it. We presented that in detail in the second part of the book on the jurisprudence of Imam Jaafar al-Sadiq. In Part 1 of Al-Tafsir Al-Kashif, pg. 428, we talked about zakat as a principle approved by Islam, and here we speak, in accordance with the noble verse, about the types of those who deserve it, and they are eight:

1 - (Alms are only for the poor.) The Imamis said: The legal poor is the one who does not have enough supplies for the year for himself and his dependents. The Hanafi school of thought said: Whoever owns less than the quorum of zakat. The Shafi'is and Hanbalis said: Whoever finds half of what is enough for him is not considered poor. The Imamis, Shafi'is and Hanbalis said: Whoever is able to earn money, zakat is not permissible for him. The Hanafis and Malikis said: Rather, it is permissible.

2 - (And the poor). A group said: If the word poor and the word poor are combined, each of them expresses a meaning different from the meaning of the other, and if they are separated, they express the same meaning, and they said: The difference when they come together is that the poor does not ask, and the poor does ask.

Whatever it is, what matters is the need, and each of them is in need.

3 - (And those who work on it). They are the collectors who are appointed by the imam or his deputy to collect and preserve the zakat, then pay it to someone who divides it among the deserving people. What the collectors take is considered a

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reward for their work, not charity, and therefore it is given to them, even if they are rich.

4 - (And their hearts are reconciled). They are a people who are intended to be lured to Islam, or for Muslims to seek help from them in what will benefit Islam.

5 - (And among the slaves). That is, zakat is given to redeem slaves and free them from slavery. There is no topic today for this category.

6 - (And the debtors). They are those who incurred debts that they were unable to repay, so zakat is paid on their behalf, provided that they did not spend it in sin or disobedience.

7 - (And in the path of God). The path of God is whatever pleases Him, through which one can draw closer to Him, whatever it may be, such as building a road or building a sanatorium or institute, and the best of it is defending the religion and the homeland.

8 - (And the wayfarer). He is interrupted in his travel from his country, so he is given what he will use to help him return to his homeland, even if he is wealthy in it, provided that his travel is not intended to lead to sin.

And they say it is, then verse 61-63:

(And among them are those who offend the Prophet and say, "He is an ear." Say, "This is a better ear for you." He believes in God and believes for the believers, and a mercy for those of you who believe. And those who harm the Messenger of God, for them is a painful punishment. (61) They swear to God to you that they may please you. And God

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And His Messenger has more right that they should please Him, if they are believers. (62) Do they not know that whoever opposes God and His Messenger - for him will be the fire of Hell to abide therein? The Great Disgrace (63))

the language :

It is said: A man of ears, meaning he hears everything that is said to him and believes it. And the opposing neutrality.

Parsing:

So, it is better for you. (So) is a predicate of a deleted subject, meaning it is good, and (Khair) is in the genitive case, like a man who told the truth. And he believes for the believers, the lam is redundant, because he believes, meaning he believes the believers. God is the Beginner and the news is deleted, meaning God is more deserving of satisfaction. And His Messenger has more right to initiate and inform. The infinitive case of "to please him" is in the genitive case with the deleted "ba" connected to "more deserving". The "ha" in that it is the pronoun of the subject is the noun that, and its predicate is the sentence of whom it is used to refer to, and the infinitive infinitive from that and what comes after it is blocked and used by the subjects so that they may know. He has a fatha hamza, and the source of it, its name, and its predicate are predicates of a deleted subject, that is, his reward is that he will have the fire of Hell.

Meaning:

(And among them are those who annoy the Prophet and say, "He is the caller.") The Prophet (may God bless him and grant him peace) treated every person according to his outward appearance, and did not look for his inner self, in accordance with the principle that what is apparent is for people and what is hidden is for God. This is one of the principles of Islamic law on which many rulings are based. The hypocrites took advantage of it, as they would evade obedience to God and His Messenger, and they would apologize, and the Messenger would accept and pardon them. What is strange is that they took this virtue as a means of challenging him, and attributed it to quick belief and impressionability. With everything he hears, without thinking and distinguishing between what is worthy

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With acceptance, and what deserves to be rejected. And if he (may God bless him and grant him peace) had confronted them with their lies and hypocrisy, and treated them with the punishment they deserved, it would have been evil for them, and they would have said: He is rude and harsh. They blamed him for what he did to them with goodness and benefit, and here is where the strangeness comes from. But nothing is too much for the mean person, because he looks at everything with the black mirror of his self, even at those who are good to him. And he was right when he said:

Whoever is without beauty

He sees nothing beautiful in existence

(Say, "This permission is better for you." This is a response from God to those hypocrites, and the response can be summed up by saying that the Prophet has a good permission, not an evil permission. He accepts from you what does not harm a human being, and rejects what does harm, such as backbiting and gossiping. (He believes in God and believes in the believers), that is, he believes the truthful among them with the belief of submission. And conviction. As for the hypocrites, he believes them in what does not cause harm, out of kindness and courtesy (and a mercy to those who believe among you). Mercy is attached to the permission of a good person, and it is a matter of sympathy between the general and the specific because the permission of goodness is also mercy (and those who harm the Messenger of God will have a painful punishment) because whoever harms the Messenger of God has harmed God.

(They swear to God to you that they will please you. And God and His Messenger have more right that they should please Him if they are believers.) As they claim, the pronoun in "they swear" refers to those who said: "He authorized." The speech is for you and to please you to the Prophet and the believers. God Almighty told them

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in this verse that when the hypocrites learned of your knowledge of what they said against the Prophet (PBUH), they feared you, so they resorted to false oaths in order to please you. It would have been better for them to please God and His Messenger with repentance and sincerity. In the hadith, whoever swears an oath, knowing that he is a liar, has defied God by fighting.. And in the expression, they please him without pleasing them, there is a feeling that pleasing the Messenger is the same as pleasing God, just as harming him is the same as harming him.

(Did they not know that whoever opposes God and His Messenger will have the fire of Hell to abide therein to abide in that great disgrace?) Defines any that contradicts. This verse is a confirmation of what he said in the previous verse: And those who harm the Messenger of God will have a painful punishment. Sheikh Ismail Haqqi said in his interpretation of Ruh al-Bayan, explaining this verse:

"Every prophet was harmed in ways that cannot be explained, and Muhammad (PBUH) was the most severe of them in that, as he said: No prophet has been harmed like you have been harmed. Since harm was the reason for liquidation, it was

The meaning is that no prophet was purified like you were purified.. But Al-Hasan was poisoned, and Al-Hussein was slaughtered, may God be pleased with them, because the perfection of their determination was through martyrdom, and the Prophet (PBUH) was able to save them through intercession from God, but he saw their perfection in their rank prevailing over salvation, so he gave two bottles to one of his purified wives, and said to her: If what is in one of them turns yellow, then Al-Hasan will be a martyr by poison. And if what is on the other side becomes red, then Al-Hussein will be a martyr through slaughter... and so it was."

Hypocrites warn, verse 64-66:

(The hypocrites beware lest a Surah be sent down to them informing them of what is in their hearts. Say, "Mockery. Indeed, God will bring you out." (64) And if you ask

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them, They will say, "We were only discussing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?" (65) Make no excuse. You have disbelieved after you believed. We will pardon a group of you; We will punish a group because they were criminals (66))

the language :

A way out of any appearance. And delving into something is getting into it.

Parsing:

The infinitive infinitive to be descended is an object that warns, and it is permissible to be genitive of it with an omitted one. The Father of God is attached to them they mock.

Meaning:

(The hypocrites areware of lest a Surah be sent down to them informing them of what is in their hearts. Say, “Mockery. Indeed, God will bring you out.” What do you beware of?) The hypocrites did not warn, in fact and in reality, about the revelation being sent down regarding them. Rather, they showed caution in the form of ridicule and ridicule. They were criticizing the Prophet (may God bless him and grant him peace). So some of them said to each other sarcastically: Beware lest a Surah be sent down regarding you. The evidence that this is what is meant is the Almighty’s threatening saying: (Say, mocking). This is on the one hand, and on the other hand, the hypocrites do not believe in revelation, so how can they beware of it in reality?

Most commentators are of the opinion that the conscience in them and in their prophecies goes back to the believers, and that the conscience in their hearts goes back to the hypocrites.

It is noted, firstly: that the believers are not mentioned in the verse, and that those explicitly mentioned in it are the hypocrites, just as the verse before it spoke of the

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hypocrites, and not others. Secondly, this interpretation requires a separation of pronouns, despite the lack of evidence for that.

For this reason, we prefer the opinion that all pronouns refer to the hypocrites, and that Ali in (upon them) means in, as it is in the Almighty's saying: (And they followed what the devils recited in the kingdom of Solomon) meaning in his kingdom, and likewise also in what is said: This was in a past era, and accordingly the meaning is that the hypocrites warn - sarcastically - that a Surah will be revealed. It reveals their inner hostility towards Islam and Muslims. So God Almighty threatened them that the Surah whose revelation they mocked would inevitably come down, and that it would meet them face to face, so they would apologize where excuses would be of no use to them.

(And if you asked them, they would say, "We were only chatting and playing.") A group of hypocrites spoke something that was not appropriate against the Messenger of God (may God's prayers and peace be upon him), and when he asked them, they said: We were joking, not serious. The commentators differed as to the names of those who said this, and the type of what they said. The verse does not indicate any of that, and we are silent about what God is silent about (Say, "Is it God and His signs and His Messenger that you were?" You mock.) Their saying: We were fighting and playing is uglier than the sin for which they apologized. Is God, glory be to Him, a game for entertainment and diversion? Did he send his prophets to ridicule?

And mockery? .. The verse indicates that everyone who mocks religion and its rules established by intuition is an unbeliever.

(Make no excuse. You have disbelieved after you believed.) You ask: Does this indicate that they were believers before the mockery, and that the reason that

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necessitated the mockery, knowing that they were unbelievers before in their secrets and reality, and that their disbelief is the reason that necessitated the mockery?
The answer: Before they admitted to mocking the religion, they were infidels in reality and Muslims by law, because they demonstrated Islam, so they were subject to the same rulings that apply to Muslims in terms of the rulings that are based on the apparent, not on the reality. After they admitted to the mockery, they became infidels in reality and by law the same rulings apply to them as apostates.
(If We pardon a group of you, We will chastise a group because they were criminals.) The hypocrites were of two types: the leaders who were followed and who were lurking for Islam, plotting against its Prophet, and mocking him, and the weak and weak followers. So God Almighty commanded His most honorable Prophet to pardon these people. Because of their weakness and the punishment of those because they are the cause of ills.. It was said: God Almighty pardoned those of them who repented, and punished those who persisted in disbelief and hypocrisy.
Hypocrites, male and female, verse 67-70:
(The hypocritical men and women, some of them from one another. They enjoin evil and forbid what is right and close their hands. They forgot God, so He forgot them. Indeed, The hypocrites are the transgressors. (67) God has promised the hypocrites, both male and female, and the disbelievers, the fire of Hell to abide therein. It is sufficient for them. And God has cursed them, and for them is an everlasting punishment. (68) Like those before you, they were stronger than you and had more wealth and children, so enjoy

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With their morals, so you enjoyed your morals as those before you enjoyed their morals, and you entered as they did. Those whose deeds in this world became worthless. And the Hereafter - it is they who are the losers. (69) Did not the news of those before them reach them - the people of Noah and Ad and Thamud and the

people of Abraham and the companions of (70) - Midian and the conferences - their messengers came to them with clear proofs - but God would not have wronged them, but they had wronged themselves (70))

the language :

They forgot God and abandoned obedience to Him, so He forgot them about abandoning their reward. And creativity is the share. And you have entered into falsehood. And the owners of Madyan are the people of Shuaib. Mutafikat is the plural of mutafika of those with whom the earth was crushed, i.e. it turned over. What is meant by the Mutafakat here is the villages of the people of Lot.

Parsing:

The hypocrites and the hypocrites are a first subject, some are a second subject and some are a predicate, and the sentence is a first predicate. Like those before you, kaf means a proverb in the accusative case as an adjective for an omitted absolute object, meaning God promised the hypocrites a promise similar to the promise of those before you. And like him, he enjoyed, and like those who entered, that is, you enjoyed your creation in a way like the enjoyment of those before you. And Noah's people replaced those in the genitive case by adding news. The attributed source "Who to oppress them" is related to the omitted predicate "Lakaan", meaning: God did not intend to oppress them.

Meaning:

(The hypocritical men and hypocritical women are one from another) is a metaphor for their similarity in description and action. Then he explained the similarity by saying: (They enjoin evil and forbid what is right, and they take Their hands forgot God and He forgot them. The evil that they were commanded to do is disbelief and hypocrisy, and the good that they forbade is faith and obedience to God and His Messenger. As for their hands, they held them from spending in the path of God,

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and their forgetfulness of God left them to obey Him, and His forgetfulness of them deprived them of His mercy (Indeed, the hypocrites are the transgressors) those who turn away from the path of the Most Merciful to the path of Satan.

(God promised the hypocrites, both male and female, and the disbelievers, the Fire of Hell to abide therein.) After God Almighty made clear the faults of the hypocrites, He threatened them and threatened every disbeliever with the fire of Hell (it is sufficient for them), that is, a sufficient and sufficient recompense for their deeds (and may God curse them) He removed them from His mercy (and for them is an everlasting punishment) that will not be eased or ceased.

(Like those before you, they were stronger than you and had more wealth and children. So enjoy their morals, so enjoy yours just as he enjoyed their morals.) Those before you with their regard, and you entered into the same manner as they entered into. God Almighty says: You, the hypocrites who are contemporary with Muhammad (PBUH), are like the hypocrites of the past who enjoyed their share of the refuges of this world, and were stronger than you and had more wealth and children. So you also enjoyed your share of the debris of this life, and you delved into falsehood as the ancients delved into. And in the Hereafter) that is, their good deeds are invalidated, if they had good deeds such as living by the toil of the right hand and the sweat of the brow... and their invalidity in the Hereafter is the lack of reward for them. As for their invalidity in this world, it is because they do not raise the status of the infidel and the hypocrite among the people of awareness and faith (and those are the losers) because they followed themselves in plotting schemes and conspiracies against the good believers. Then the circle revolved around them, this world and the afterlife.

In conclusion, God Almighty said to the hypocrites who were contemporary with the Greatest Messenger (PBUH): Give up disbelief and hypocrisy, and learn from

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those like you who came before you before those who come after you learn from you.

(Has there not reached them the news of those before them: the people of Noah and Ad and Thamud and the people of Abraham and the companions of Madyan and the retreats to which their messengers gave With clear evidence. The companions of Madyan are the people of Shuaib, and the Mutafakat are the people of Lot. (See the language section).. God Almighty reminded the hypocrites of these people, because their country was close to the Arab countries, and they were in abundance of money and children, and the people of Abraham were destroyed by the deprivation of blessings, and he returned by the wind, and the people of Noah by drowning, and Thamud by the cry, and condemned to the torment of the canopy, and the conquests by making their high ones their lowliest, and discussion of that was presented in Surah Al-A'raf. (It was not God who wronged them, but it was they who wronged themselves) by their persistence in sins and transgressions.
And the believing men and believing women, verse 71-72:
(And the believing men and believing women are protectors of one another. They enjoin what is right and forbid what is evil and establish prayer and pay zakat. And they obey God and His Messenger. Those will be merciful by God. Indeed, God is Mighty, All-Wise. (71) God has promised the believing men and believing women Gardens under which rivers flow. They will abide therein forever, and good dwellings in the Gardens of Eden, and satisfaction from God. This is the greatest victory (72))
the language :
Eden is residence and eternity, and contentment is a source of contentment.

Meaning:

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(And the believing men and believing women are allies of one another) What is meant by guardianship here is support, after God Almighty reminded the hypocrites of their vices, He reminded the believers of their virtues, and that some of them support others, and whoever claims to believe in God and His Messenger, and does not support his brothers in this faith, is a hypocrite, which is included in the verses. The precedent that was revealed regarding the hypocrites (they enjoin what is right and forbid what is evil) is in contrast to the hypocrites who enjoin what is wrong and forbid what is right (and they perform prayer) are true and not hypocritical like the hypocrites (and they pay zakat) and are not stingy with it as The hypocrites are stingy (and they obey God and His Messenger) and they continue this obedience regardless of the results (those will be merciful to God). As for the hypocrites, He has cursed them and prepared for them the fire of Hell to abide therein (Indeed, God is Mighty, All-Wise). He is able to honor the believers and humiliate the disbelievers and hypocrites.

(God promised the believing men and believing women Gardens under which rivers flow to abide therein, and good dwellings in the Gardens of Eden, and satisfaction from God is greater.) And Eden Residence, and whoever pleases God in his deeds and goals, God will be pleased with him (that is the great victory). This is a reference to gardens, good dwellings, and contentment. Its counterpart was presented in Part 2, p. 23, when interpreting verse 15 of Surat Al Imran.

Struggle against the disbelievers and hypocrites, verse 73-74:

(O Prophet, strive hard against the disbelievers and hypocrites, and be harsh with them, and their abode is Hell, and wretched is the destination. (73) They swear by God that they did not say, but they did say a word. Disbelief, and they disbelieved after their conversion to Islam, and they were anxious about what they did not obtain, and they did not take offense except that God and His Messenger had

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enriched them of His bounty, so if they repent, that would be better for them. And if they turn away, God will punish them with a torment.

Painful in this world and the Hereafter, and they will have on earth neither guardian nor helper (74))

the language :

Roughness and harshness in treatment. He is anxious about something if he wants it, and he is anxious without determination, unless he reaches the end of the strength in the soul.

Parsing:

The attributed infinitive from "that He enriched them" is the effect of "naqmu," meaning they did not hate anything except that God enriched them. And the guardian (of) is an addition and the guardian is a beginner.

Meaning:

(O Prophet, fight against the infidels and hypocrites, and be harsh with them. Their abode is Hell, and wretched is the destination.) The Prophet (may God bless him and grant him peace) used leniency with the hypocrites, and it was of no use. Rather, he forced the most important of tolerance to challenge him and say that he had given permission, so God Almighty commanded him to be harsh with them and to fight against them... but he did not clarify the type of jihad: is it by the sword, by the tongue, or by some other method? The meaning of this is that God left that to the discretion of the Prophet (PBUH), so he would struggle against them according to what he saw as wisdom and interest.

(They swear by God that they did not say it, but they have uttered the word of disbelief.) The pronoun in "they swore and they said" refers to a people of hypocrites, for they uttered the word of disbelief against the Messenger of God (may God's prayers and peace be upon him), and when he asked them, they were afraid

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and swore, so God lied to them, and what was attributed to them was proven to be true.. The Almighty, the Almighty, did not mention the names of those who took the false oath, nor the word of disbelief that they uttered, so that Muslims would not worship by reciting it. Sheikh Al-Maraghi said in his interpretation:
"The most authentic narration is that the Messenger of God (may God bless him and grant him peace) was sitting in the shade of a tree and said:

A man will come to you and look at you with the eyes of a devil. If he comes, do not speak. It was not long before a blue man appeared. The Messenger called him and said to him: Why are you and your friends insulting me? So the man set off and brought his companions, and they swore to God what they said, but he ignored them, so God revealed: They swear to God what they said, etc.
(And they disbelieved after their conversion to Islam.) This is like the Almighty's saying: (Make no excuse. You have disbelieved after you had believed) and its interpretation is mentioned in verse 66 of this Surah.
(And they were concerned about what they could not achieve.) In the interpretation of Al-Razi, Al-Bahr Al-Muhit, Al-Manar, Al-Maraghi and others: A group of hypocrites agreed to kill the Messenger, so God told him about it, so he wasware of them, and they did not achieve their goal. In the second part of the book "Notables" by Mr. Muhammad Al-Amin:
"The Messenger of God (may God's prayers and peace be upon him) returned from Tabuk to Medina, until some way along the way some of his companions plotted against him, and they conspired to throw him away from an obstacle on the way, so he told the Messenger of God (may God bless him and grant him peace) their news."
(And they were not displeased except that God and His Messenger enriched them of His bounty.) The conscience of their resentment and their enrichment goes back to the hypocrites, many of whom were in poor livelihood and suffering the bitterness of

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misery and poverty before they uttered the word of Islam, and after they said it with the tips of their tongues, sustenance flowed to them, because the Prophet (may God bless him and grant him peace) equaled them in spoils with the rest of the Muslims, and he paid the debts of some of them, so his reward for them was if they said about him what they said: Then they intended to assassinate him... Then God Almighty rebuked them for Their disobedience and denial of blessings in this way, and it is like saying to someone who disobeys you after you have been kind to him: I have no sin against you except being kind to you.

(If they repent, it will be better for them.) God's door is wide open to everyone, and the path to Him is easy and easy, even for the unbelievers and hypocrites, who only need to apologize for what has come before and be honest about what is to come.

(And if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter.) As for their punishment in the Hereafter, it is known, and as for their punishment in this world, it is because the hypocrites are in constant fear that their affairs will be exposed.

Their cover is violated, and because of this they fear everything, and they think that every cry is against them, and not against others, as God Almighty described them, saying: (And when you see them, their bodies admire you, and if they say, you listen to their words, as if they were Supported wood, they think every cry will be against them.) - 4 Hypocrites. (And they will have on earth neither guardian nor helper.) And who supports or dares to support those whose faults and sins have been revealed to the eyes of the public?

And among them were those who made a covenant with God, verse 75-78:

(And among them are those who covenanted with God, "If He gave us of His bounty, we would certainly believe and be among the righteous." (75) But when He gave them of His bounty, they were stingy about it and turned away, dissatisfied

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with it. (76) Then they are followed by hypocrisy in their hearts until the day they meet Him, because they broke their promise to God, and because they denied (77) Did they not know that God He knows their secrets and their whisperings, and that God is the Knower of the unseen (78))

the language :

He followed them and inherited them. Najwa is hidden speech.

Parsing:

When he came to them (when), here is the letter of existence for existence, meaning when he found grace, he found miserliness, and it is specific to the past tense, and from his bounty, the second participle of "lama" is blocked, for he came to them. And let us believe in its origin, let us give in charity. So I assimilated the ta with the r. They were followed by a hidden conscience that refers to miserliness.

It is a troll source of stinginess. The "ha" in "they meet" refers to the punishment for miserliness, and the meaning is that they die for hypocrisy.

Meaning:

(And among them are those who covenanted with God, "If He gave us of His bounty, we would certainly give charity and be of the righteous." But when He gave them of His bounty, they were stingy about it and turned away, abandoning They are averse. The people of interpretation said: "These verses were revealed about a man from the Ansar, named Tha'labah bin Hatib, who said to the Messenger of God (may God bless him and grant him peace): I pray to God to grant me wealth. He said to him: O Tha'labah, a little thanking you is better than a lot that you cannot bear. As for you, there is a good example in the Messenger of God, and by the One in Whose hand is my soul, if I wanted the mountains to move with me in gold and silver, I would go.. But Tha'labah was not convinced, so he turned back to the Prophet and insisted, and said: By the One who sent you with the truth, if God

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grants me wealth, I will give each person his right. The Prophet said: Oh God, grant Alopecia money. So Tha'labah took some spoils, and they grew like worms grow, and the city became too narrow for him, so he retreated from it to one of its valleys, and then it increased, until he was far away from the city and its valleys, and he cut off from Friday prayers and congregational prayers.. The Messenger of God (may God bless him and grant him peace) sent to him someone to take the zakat from him, but he refused and was miserly and said: This is only the sister of the jizyah. Then the Messenger of God said: Woe to Tha'labah, and God revealed these verses.
Whether these verses were revealed about Tha'laba, or some other time, this incident or story shows what is meant by these verses in the clearest manner, and we talked about what is related to that in Part 2, p. 167, the section on changing morals and thoughts when interpreting verse 143 of Al Imran.
(So hypocrisy followed them in their hearts until the day they meet him.) It was stated in Tafsir al-Bahr al-Muhit: Al-Hasan, Qatadah, and Abu Muslim said: A doer was followed by a hidden conscience that refers back to miserliness... and he chose this one, Al-Tabarsi and Al-Maraghi, and accordingly the "ha" they throw at him goes back to the reward of miserliness, and the meaning is that miserliness bequeathed to them a hypocrisy that will not leave them until death, and the Almighty mentioned two reasons for that: the first (because they broke their promise to Allah). The second: (And because they used to deny it). And these two

The two descriptions, i.e. breaking a promise, and lying in the hadith are among the most specific descriptions of hypocrites. The Greatest Messenger (PBUH) said: "The signs of a hypocrite are three: when he speaks, he lies, when he makes a promise, he breaks it, and when he is entrusted, he betrays."
(Did they not know that God knows their secrets and secrets, and that God is the Knower of the unseen?) The secret is what is hidden in the breasts, and the secret is

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the secret speech that two or more people communicate with, and the unseen is the plural of unseen, which is what is absent from all of creation. The meaning is: How did these hypocrites dare to harbor disbelief and communicate with it? Did they not know that God is aware of what their breasts hide and what is on their tongues, and that nothing is hidden from Him on earth or in heaven?

Those who touch the obedient ones, verse 79-80:

(Those who criticize the obedient believers in giving alms, and those who do not find anything but their best, and then mock them. God has ridiculed them, and for them is a torment. Painful (79) Whether you ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, God will not forgive them. That is because they disbelieved in God. And His Messenger, and God does not guide the disobedient people (80))

the language :

Lamza nibble. The word "mutawa" comes from the word "volunteer," so the "ta" was assimilated into the "tā'," and what is meant here is one who pays more than what is obligatory with his money. The effort is to open the gym and add energy.

Parsing:

Those who touch a beginner and his experience, God mocks them, and in charity, they are attached to them.

Seventy stands for the absolute object, because the meaning is seventy seeking forgiveness.

Meaning:

(Those who mark the obedient believers in giving alms.) A shameful libel, and what is meant by volunteering here is giving money out of kindness, not out of obligation. And the talk continues about the hypocrites, and these two verses display another type of their sins and their harm related to the Prophet and the believers.. On one

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day, the Prophet (PBUH) urged people to make sacrifices for the sake of God, so the believers among his companions responded, and some of them volunteered in their thousands. Some of them were given a saa' of dates, each according to their ability. The hypocrites criticized them and said about the one who did a lot of things: He was showing off, and about the one who was small: He was reminding himself of himself.. The business of the hypocrites is hypocrisy in what they say and do, so they measured others against themselves, and described it with inspiration from their reality.

And the Almighty's saying: (And those who find no means except their effort) refers to the religiously poor. Give in charity a little because it is the extent of their capacity (so they mock them) in belittlement of what they have exerted. From the words of Imam Ali (peace be upon him): Do not be ashamed of giving a little, for deprivation is less than it. (Allah has ridiculed them, and for them is a painful punishment.) The meaning of the Creator's mockery, the Almighty, is that He rewards the mocker with a painful punishment for his mockery.

(Ask forgiveness for them or do not ask forgiveness for them. If you ask forgiveness for them seventy times, God will not forgive them.) Seventy times is a metaphor for many, and the Arabs still exaggerate the seventy-seven. Someone said: God Almighty left the choice to point out whether to ask forgiveness for the hypocrites or not to ask forgiveness for them, because (or) in the verse is supposed to give them a choice... and this is a suspicion, for the Almighty's saying: (But God will never forgive them) is conclusive evidence that they have no way to pardon and forgiveness. Accordingly, it is (or) for settlement.. And in a narration that when God Almighty revealed regarding the hypocrites (those who slander the obedient) they asked the Prophet to ask forgiveness for them, so God revealed to him (Ask forgiveness for them or do not ask forgiveness for them if you ask forgiveness. them seventy times, but God will not forgive them.

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You ask: God loves those who repent, and forgives them for their sins, no matter how great they are. So what is the secret in His saying: (God will never forgive them)?

God Almighty answered this in the same verse, where He said: (That is because they disbelieved in God and His Messenger, and God does not guide the disobedient people.) They apologized and asked the Prophet (may God bless him and grant him peace) to ask forgiveness for them, but this was out of hypocrisy and hypocrisy, but in reality they insisted on disbelief and stubbornness... God only accepts from the pious, not from the hypocrites who say what they do not do.

Those who were left behind rejoiced in their seat, verse 81-83:

(Those who were left behind rejoiced in their seat, unlike the Messenger of God, and they hated to struggle with their wealth and their lives in the cause of God, and they said, "Do not march out in the heat." Say, "Fire." Hell is more intense in heat, if only they understood. (81) Let them laugh little and weep much as a recompense for what they used to earn. (82) Then if God returns you to a group So they asked you for permission to go out, so say: You will never go out with me, and you will never fight with me an enemy. You were content to sit the first time, so sit with me. Those who disagree (83))

the language :

Al-Mukhallafun is the plural of "al-Mukhallaf", and it is the object that is abandoned, meaning that the Messenger of God (may God bless him and grant him peace) was the one who left them. "By their seat" is in the noun form of the infinitive, and what is meant by the noun is the noun, i.e. "by their sitting". Disagreement comes as a noun meaning a violation, and an adverb meaning after. May God bring you back, may God bring you back. So they sat with those who

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stayed behind, that is, with those sitting or remaining, who were women, children, and the elderly.

Parsing:

Unlike the Messenger of God, if it means after, then it is an adverb in the accusative case, and the agent in it is their seat.

If it is an infinitive meaning a violation, it is an object for joy. And free to discriminate. The Lām in "Let them laugh" is the Lām of command and its action is Jazm, and the same is the Lām in Lībkāwā. A little is an adjective for a deleted absolute object, meaning he laughed a little. And like that a lot, i.e. crying a lot. And the reward for it is to make them cry. Abda is in the accusative case, and it means reception. And the first time is in the position of the adverb, that is, in the first time.

Meaning:

(Those who were left behind were happy with their seat, unlike the Messenger of God, and they hated to struggle with their wealth and their lives in the path of God.) God Almighty mentioned above how some hypocrites said to the Prophet, "Permission for me to abstain from jihad." He told in this verse about their joy in this abstention in violation of the Messenger of God, and their hatred for jihad with their money and their lives in the path of God in general, and in the Battle of Tabuk in particular, because the verses were revealed in it.

(And they say, "Do not march into the heat." Say, "The fire of Hell is more intense in heat, if they only understood.") They had pity for themselves from the heat of the world, but they did not pity it from the fire of Hell, which is hotter and longer-lasting. This is to the point that whoever abandons jihad against the tyrants, God will clothe him with a garment of humiliation in this world, and he will be marked with eclipse and denied justice. The Arabs and Muslims did not invade in their own

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homes except when they relied and failed, and preferred shame and humiliation to martyrdom for the sake of pride and dignity.

(So let them laugh a little and cry a lot as recompense for what they used to earn.) The command to laugh and cry means informing that the hypocrites, even if they are happy about their abstention from jihad, this joy is nothing compared to the shame and humiliation they will encounter in this world, and they will be more humiliated and disgraced in the afterlife.

(Then if God returns you to a group of them) The address to the Prophet (PBUH), and the meaning of "your return" is to return you from the Battle of Tabuk to Medina. What is meant by "sect" is a group of hypocrites, and the pronoun "among them" refers to those who were late in Medina for the battle, for some of these people delayed for a valid excuse.

(So they asked you for permission to go out) with you to the battle or other than the battle (so say, "You will never go out with me, and you will never fight with me an enemy.") They neglected the obligatory jihad, so God punished them by depriving them of the company of the Prophet (peace be upon him) and going out with him to war and other things. This type of punishment is more severe for the soul than the impact of arrows, and the Almighty says in verse 95: (So turn away from them. Indeed, they are an abomination.) Then God Almighty explained the reason for the prohibition on going out with the Prophet and engaging them in combat. The enemy said: (Indeed, you were satisfied with sitting the first time, so sit with those who disobeyed.) They remained behind the Prophet (PBUH) during the hour of difficulty, and they will not be accepted after it.. And whoever chooses for himself humiliation, God will leave him whatever he chooses. What is meant by those who disobey are children, the infirm, and women.

And do not pray for any of them, verse 84-89:

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(And do not pray for any of them who has ever died, nor stand at his grave. Indeed, they disbelieved in Allah and His Messenger, and they died while they were disobedient. (84) And do not let it please you. Their wealth and their children. God only desires to chastise them with it in this world, and their souls will be lost while they are disbelievers. (85) And when a surah is revealed, if they believe. in God and strive with His Messenger. Those of the tallest among them asked for your permission and said, "Let us be with those who sit behind." (86) They were content to be with those who disobeyed. And it was printed on Their hearts, so they do not understand. (87) But the Messenger and those who believed with him struggled with their wealth and their souls. It is they who have good things, and it is they who are Those who are successful (88) God has prepared for them Gardens under which rivers flow, to abide therein. That is the great victory (89))

the language :

Length with opening and emphasis, richness and strength. Women are unfaithful because they fail to perform jihad. He placed a seal on their hearts.

Parsing:

Among them is related to the omitted adjective of someone, and the phrase "he died" is a second adjective. And never an adverb related to prayer. And if they believe (that) is interpreted to mean any.

Praying for the funeral of the hypocrite and the immoral person:

(And do not pray for any of them who has ever died, nor stand at his grave. Indeed, they disbelieved in Allah and His Messenger, and they died while they were transgressors.) The speech about not praying for the Prophet, and the conscience of them goes back to the hypocrites.. It was the habit of the Prophet (PBUH) if one of his companions died to pray for him, and stand at his grave and ask forgiveness for him and say to those present: Ask forgiveness for your brother, and ask for

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steadfastness for him, for he is now being asked. After this verse was revealed, the Prophet (PBUH) abstained from praying for the hypocrites, because it explicitly forbids praying for them, and standing over their graves to pray for them. As for the reason for this prohibition, it is their insistence on disbelief in God and His Messenger, and their death due to this insistence and stubbornness that God Almighty expressed in His saying, (And they died while they were transgressors.) This is the apparent meaning of the verse, and the following issues are related to it:
1 - The hypocrite is one of the categories of the infidel. In fact, he is in a worse condition than him, because he conceals disbelief and reveals Islam, and for this reason it is forbidden to pray at his funeral, and the Almighty's saying: (And do not pray for any of them) is clear in that, and clearer than it or similar in clarity is His saying: (It is not for the Prophet and those who believe that They ask forgiveness for the polytheists, even if they are relatives, after it has become clear to them that they are the inmates of Hell.) - 114 Al-Tawbah. As for the immoral person, he is

One of the sections of a Muslim, because he believes in God and His Messenger outwardly and inwardly, but he disobeys God in His rulings, so prayer is obligatory for him, and it is not permissible to abandon it under any circumstances.
One day, one of the scholars of Jabal Amel came to me and said: I was called to pray at the funeral of a man whose immorality I know. Is it permissible for me to pray for him? I said: Rather, it is sufficient for you. He said: And immorality? I narrated to him the words of Imam Jaafar al-Sadiq (peace be upon him): "Bless those who die among the people of the Qiblah, and their reckoning is with God." He said: But the praying person must supplicate for the dead after the fourth takbeer, and what is known is to say in his supplication for him: Oh God, we know nothing but good from him, so if you said it, you would be a liar. I told him: Say: Oh God, let us know what is good from him, and by good I mean Islam.

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2 - The commentators differed according to the different narrations: Did the Prophet (PBUH) pray at the funeral of the head of hypocrisy, Abdullah bin Ubayy? There are three opinions about this: The first is that he prayed, as he hoped that because of this prayer many people would convert to Islam.. This is just intuition, and it is not permissible to prove or explain any of the actions of the infallible one with it. The second saying: The Prophet (PBUH) wanted to pray over him, so Gabriel took his garment and recited to him the verse: And do not pray over any of them. The third saying: It is what he prayed upon. It was stated in Majma' al-Bayan: "And what is most common in the narration is that no prayer was prayed over him." The best thing I read in this section is what was stated in the interpretation of Sheikh Al-Maraghi. He said what it means: Al-Bukhari and others narrated that the Prophet (PBUH) prayed for Ibn Ubayy, and when he was asked, he said: God gave me the choice in praying for the hypocrites, because He said to me: Ask forgiveness for them or do not ask forgiveness. Then Al-Maraghi commented on this hadith that many scholars have ruled that it is not authentic, because the verse forbidding prayers for hypocrites was revealed before the death of Ibn Ubayy, and it is impossible for the Greatest Messenger (may God bless him and grant him peace) to contradict the Book of God. It is also impossible for him to say: God has given me the choice by saying: Ask forgiveness for them or do not ask forgiveness, because His Almighty saying: (But God will not forgive them) is conclusive evidence that (or) here is not To choose, the hadith itself indicates that it is a lie and a slander against God and His Messenger.

3 - Al-Tabarsi said in Majma' al-Bayan: "In this verse there is an indication that standing is upon

The grave for supplication is a legitimate act of worship." None of the Muslim jurists disagrees that supplication for the dead is permissible according to Islamic law, just as

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supplication for the living is necessary. Indeed, the dead are more in need, as long as we believe in resurrection, its reckoning, and its punishment, and there is no difference between supplication being made over graves, or elsewhere.

As for visiting graves, the jurists have unanimously agreed that it is permissible, with the exception of the Wahhabi imams. The Sunnah has narrated hadiths in three of their Sahih books that expressly state its permissibility. Muslim said in his Sahih, the second section of the first part, the chapter on the Prophet (PBUH) seeking permission from his Lord to visit his mother's grave: "The Prophet (PBUH) visited the grave of his mother, and said: I asked my Lord for permission to visit my mother's grave, and He granted me permission, so visit the graves, for they remind of death." Ibn Hajar al-Asqalani said in Part 3 of the book Fath al-Bari bi Sharh al-Bukhari, chapter on visiting graves: "Muslim narrated on the authority of the Prophet (PBUH) that he said: 'I had forbidden you from visiting graves, so visit them.' Abu Dawud and al-Nasa'i - who are among the companions of the Sahih books - added that it is a reminder of the afterlife, and Al-Hakim has a hadith on the authority of the Prophet: It softens the heart and brings tears to the eyes, so do not say renunciation... and renounce this world."

We talked about this in the book: This is Wahhabism. Then we held a chapter entitled Visiting Graves in a Book, From Here and There. As for the calculation of the grave, we talked about it in the first volume of this interpretation, p. 407, when interpreting verse 259 of Surat Al-Baqarah. We may return to this topic again when necessary.

(And do not let their wealth or their children impress you; God only desires to chastise them with it in this world, and let their souls be lost while they are disbelievers.) Its counterpart was presented in verse 55 of this Surah, and the commentators said: God Almighty only repeated the warning against admiration for

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money and children and being preoccupied with them, and we said more than once: Repetition in the Qur'an is not honorable.

(And when Surah was revealed, "Believe in God and strive with His Messenger," those of tall age among them asked for your permission and said, "Let us be with those who sit still.") Those who are tall are the luxurious tyrants who avoid everything that affects their interests, whether near or far. Faith in God means equality between them and all people, and jihad with His Messenger means jihad against transgression and corruption.

That is, against them.. And if belief in God and jihad with His Messenger expose their interests to danger, then they are a war against God and His Messenger above not believing in God and striving with His Messenger.. But they were faced with a problem, which is how they rejected the Messenger's call to jihad with him, and at the same time they claimed to believe in his prophethood. Finally, they found the solution, which was to ask him for permission to sit down.. but this permission exposed them and revealed their disbelief and hypocrisy. And they cover themselves in the name of Islam out of fear for themselves.

(They were satisfied to be with those who are indifferent) and they are the infirm, the children, and the women, and that is enough of disgrace and humiliation. (And it was sealed on their hearts so that they do not understand) a passive nature, meaning that purposes and desires have blinded their hearts from the truth and prevented them from following it.

(But the Messenger and those who believed with him struggled with their wealth and their lives.) That is, if the hypocrites neglect jihad, then the Prophet has undertaken it, and those who are sincere to God in their faith, it is equivalent to the Almighty's saying: (And if these disbelieve in it, then We have appointed therein a people who are not disbelievers therein) - Al-An'am 89. (And those for whom are

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good deeds, and it is they who are the successful ones) Good deeds and success in this world and the hereafter are an inevitable result of faith in God and striving for truth and justice. The word "good deeds" is not specific to material good only, but rather includes both material and moral good. It is funny that some commentators say: What is meant by good deeds here are the beautiful fairies and nothing else. Expressing, it seems, the things dearest to his heart.

(God has prepared for them Gardens beneath which rivers flow, to abide therein. That is the great victory.) Its counterpart was presented in verse 72 of this Surah, and Surah 15 of Al Imran.

Those who are excused came, verse 90-93:

(And those who excused themselves from among the Bedouins came so that permission would be given to them, and those who denied Allah and His Messenger remained. A painful punishment will befall those who disbelieve among them. (90) It is not upon the weak.

There is no blame on the sick, nor on those who do not have the means to spend, if they are sincere. To Allah and His Messenger there is no way upon the doers of good, and Allah is Forgiving and Merciful. (91) Nor (92) (93)

the language :

Excusers is the plural of "excused" with an eye open and an "adjective" emphasis, and it has two meanings: the first is the one who apologizes, he who apologizes, whether he has an excuse or not. The second type of excuse is negligence, meaning it shows you an excuse, but there is no excuse for it. The Bedouins are inhabitants of the desert. They advised and were sincere.

Parsing:

Haraj is a noun that is not delayed, and for the weak there is news that is presented. If an adverb is related to the omitted, that is, they do not go out. And to carry them,

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that is, on camels or other things. And sadness is an effect for him to overflow. The infinitive case of not finding is a preposition with a deleted preposition, i.e. because there is no expense.

Meaning:

After God Almighty made clear the conditions of the hypocrites who were in Medina, he addressed here those who neglected jihad among the people of the desert, and that they were of two types: The first went to the Prophet (may God bless him and grant him peace) and apologized to him.

And he asked for permission to stay behind, and this category is what is concerned with the Almighty's saying: (And those who excuse themselves from among the Bedouins have come so that permission may be given to them). The second category: They sat lying about God and His Messenger, and he referred to them by saying: (And those who denied Allah and His Messenger sat.) The division of those who are late into those who excuse themselves and those who lie indicates that what is meant by the excused is those who are absent due to a valid excuse. Therefore, God was silent about those who excused themselves, and did not threaten them with a painful punishment, as He threatened the liars by saying: (A painful punishment will befall those who disbelieve among them).

You ask: The context of the verse requires deleting (among them) because all of them who lie about God and His Messenger are disbelievers, not some of them? Al-Razi replied that God Almighty knew that some of them would believe and escape punishment, so he mentioned the word (from) to indicate exclusion.. What we see in the answer is that those who sat lying about God and His Messenger are of two types: Among them are those who lied in their apology seeking comfort and escaping the burdens of jihad, despite their belief in God and His Messenger outwardly and inwardly, and these are not disbelievers; rather, they are disbelievers.

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We are negligent. They were classified as apologizing for their hidden denial of the prophethood of Muhammad (PBUH). These are unbelievers deserving of eternity in torment. Then a word came from them to indicate that the unbelievers are those who stayed behind, denying the message, and not those who stayed behind out of negligence, not ungratefulness.

(There is no blame on the weak, nor on the sick, nor on those who do not have the means to spend.) The Prophet (PBUH) mobilized the people for jihad, so some people hastened to it, and others remained behind, and among these are the hypocrites and liars against God and His Messenger, and the hadith about them was previously mentioned, and it will also come, and among them are those who have real excuses, and these are upon whom there is no sin or blame, and they are three types:

1 - The weak who are unable to fight due to old age, or due to a defect in their origin, such as someone who was created weak in body and cannot bear fighting under any circumstances.

2 - The sick, and the difference between the sick and the weak is that the sick person's illness is not inherent in his creation and composition, knowing that each of them may be used to refer to the other.

3 - The poor who cannot find money or anyone to guarantee it for them. The presence of such people among the fighters creates a problem for them that prevents them from achieving the desired goal.

God Almighty has permitted these three types to refrain from jihad (if they are sincere in the name of God and His Messenger) by being sincere in their faith and carrying out the rest of their duties, such as guarding the city, protecting the Mujahideen's children and money, and so on.

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(There is no way for the doers of good; God is Forgiving, Merciful.) Everyone who fulfills his duty completely is doing good in the eyes of Islam, regardless of the type of duty, and everyone who violates it is an offender. God has waived jihad from the sick and the poor, so if they fulfill their other obligations, they are doers of good, and no one has any way to hold them accountable. The jurists have taken this verse as a legal basis and based many rulings on it, including if a person deposits money with someone else and the money is destroyed, then the depositor is not responsible unless he fails to preserve the money or transgresses against it. Among them is that if a judge who fulfills the conditions makes a mistake in his ruling, then there is nothing on him if he has made an effort to find out the truth. Among them is if a person sees someone else's property in danger of certain destruction, such that if he leaves it there is nothing left of it, so he destroys some of it with the intention of making others safe. To the owner of the money, if that is the case, then the one who destroyed it is not liable for anything in such a case, because he is a benefactor, and the benefactors have no recourse, other than other rulings.

(And not for those who, when they come to you so that you may carry them, say, "I cannot find anything to carry you." They turn away, with their eyes overflowing with tears, saddened that they do not find what They spend. The narrators and commentators agreed that this verse was revealed about a group of Muslims who came to the Prophet (PBUH) as he was preparing for the Battle of Tabuk, and they said to him: O Messenger of God, we do not have a mount to go with you to jihad, and they asked him for a boat to carry them. He said: I can't find anything to tell you, so their eyes filled with tears because they were deprived of jihad before the greatest Messenger (may God bless him and grant him peace). Then the commentators disagreed about the names of these people and their number... and that is not an important thing, as long as the verse is clear in indicating what happened, and there is no one to deny it.

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You ask: These people fall into the category of the poor referred to in the Almighty's saying: (Not even on those who do not find what to spend.) So what is the benefit of repeating it?

Some commentators answered that the poor cannot find food or burden, and those who cry find food but not burden.. The benefit may be to highlight the sincerity of those who cry, their sincerity, and their position with God.. In any case, God Almighty denied responsibility for all

Whoever neglects jihad due to his inability to perform it, whether this inability is represented by illness, lack of food, or burden.

(The way is only for those who ask your permission while they are rich. They are content to be with those who differ, and God has set a seal on their hearts, so they do not know.) The meaning of this verse is consistent with the content of the previous two verses 86 and 87. The summary of the intended meaning is that God Almighty, after denying responsibility for the poor and sick, affirmed it on the healthy rich who neglect jihad. It is impossible for these people to work for the public good and cooperate with the sincere people in matters that affect their interests, whether near or far, and they are ready at all times to sell their religion and their country to Satan if it guarantees them profit and exploitation. .. And thus, since ancient times, the oppressed have struggled valiantly to destroy disbelief and oppression, and those who are tall and strong lead the counter-revolution if they have the opportunity, otherwise they languish in the corners, lurking in circles with the Mujahideen.

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Part eleven

They apologize to you, verse 94-96:

(They will apologize to you when you return to them. Say, "Do not apologize. We will not believe in you. God has informed us of the news of you, and God and His Messenger will see your deeds." Then You will be returned to the Knower of the Unseen and the Witness, and He will inform you of what you used to do. (94) They will swear to God to you when you turn to them to present (95) They swear to you that you will be satisfied with them. Be satisfied with them, for God is not satisfied with a disobedient people (96))

Parsing:

We told you, meaning we knew, it extends to two objects. The first is a pronoun (na) and the second is deleted, meaning a party. Among your information is an adjective for the deleted object. And the recompense is an object for its sake, for their shelter, because it means that Hell will burn them.

Meaning:

(They will apologize to you when you return to them) The context of the verse indicates that it was revealed during the return of the Muslim army from the Battle of Tabuk, where God Almighty told them that when they reach Medina, the hypocrites will meet them, apologizing to them for their backwardness and sitting... They apologize, but with lies and vanities, and so God said to His Prophet:

(Say, "Do not make excuses. We will not believe in you. God has informed us of what you tell us.") This is what God Almighty forbade them from accepting an excuse from hypocrites, and commanded the Prophet (may God bless him and grant him peace) to say to them: I do not believe you in

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Something of what you are apologizing for, because God has revealed to me the evil and hypocrisy that your chests conceal (And God will see your deeds and His Messenger), that is, we will not accept your apology, until you prove - in what

follows - by actions, not words, that you are sincere in your intentions and goals, and sincere in your belief in God and His Messenger, as you claim.

(Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.) The unseen is that whose knowledge is absent from anyone other than God, and the witnessed is what we know and see. The meaning is that tomorrow you will stand before God, from whom nothing is hidden. He will inform you of your deeds and reward you for them, if good, then good, and if evil, then evil.

(They will swear to God to you when you turn away) meaning you return from the Battle of Tabuk (so that you turn away from them). What is meant by turning away here is to remain silent about their hypocrisy and not rebuke them for it (so turn away from them). What is meant by this turning away is to neglect them out of contempt. And contempt. In some narrations, the Prophet ordered the Muslims to boycott them, then God Almighty explained the reason for their neglect and contempt by saying: (Indeed, they are an abomination and their abode is Hell as a recompense for what they used to earn) the filthy abomination. And in the hadith: The wisest of people is he who flees from the ignorant of the people. In another hadith: Beware of sitting with the dead. It was said: Who are they, O Messenger of God? He said: Everyone who strays from the faith is unjust to the rulings.

(They swear to you that you will be satisfied with them) They swore first - as in the previous verse - to seek forgiveness and not to hold them accountable for the sin, as indicated by his saying: (that you may turn away from them). They swore again seeking satisfaction and good treatment, as stated in this verse (so that you may be satisfied with them)... Among the signs of a hypocrite is frequent swearing because he feels that he is accused of lying: (And they swear to lie while they know it) - 14 Al-Mujadala. Then God Almighty addressed the believers by saying:

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(And if you are satisfied with them, then God is not satisfied with the immoral people.) This gentleness in the prohibition is the most eloquent method of all (and if you are satisfied with them, then God is not satisfied with a disobedient people)... The satisfaction of the believer comes from the satisfaction of God, and God is not satisfied with the transgressors, so how can the believer be satisfied with them? Whoever claims to believe in God, and is pleased with those against whom God is angry, is a hypocrite. There is no doubt about that.

The Bedouins are more severe in disbelief and hypocrisy, verse 97-99:
(The Bedouins are more severe in disbelief and hypocrisy, and more likely not to know the limits of what God has revealed to His Messenger, and God is All-Knowing, All-Wise. (97) And among the Bedouins are those who take what He spends in debt and waits for you. The circles of evil are upon them, and God is All-Hearing, All-Knowing. (98) And among the Bedouins are those who believe in God and the Last Day. And he takes what he spends as closeness to God and the prayers of the Messenger. Indeed, it is closeness to them. God will admit them into His mercy. Indeed, God is Forgiving and Merciful (99))
the language :
The Arab is general, and the Bedouin is specific to those who live in the desert. And the fine is fine. And lurking and waiting. And the disaster circle. Qurbaat is the plural of Qurba, which is seeking reward and honor from God through good obedience. What is meant by prayer here is supplication.
Parsing:
Disbelief, hypocrisy and discrimination. The infinitive case of not knowing is in the genitive case with the omitted bā, meaning it is more worthy of not knowing. And what he spends is the first object to take, and the second object is to take, and the

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Messenger's prayers are connected to "kurban," and it was said: "on what he spends." Otherwise, an alert tool.

Bedouin and urban:

(The Bedouins are more severe in disbelief and hypocrisy, and more likely not to know the limits of what God has revealed to His Messenger.

And God is All-Knowing, All-Wise.) This is not a division of people on the basis of nomadism and civilization, and a preference for the urban over the Bedouin. How? God Almighty has told us in the following verse that a group of Bedouins have been sincere in their faith and deeds. If nomadism were a sin as such, God would have forbidden it, just as He forbade injustice and slander. The Qur'an divides people on the basis of piety, that is, belief in God and good deeds. It has clarified and confirmed this fact in various ways. Rather, it is the first purpose of the revelation of the Qur'an, its call, its teachings, and its law.

The verse we are considering refers to that, as God Almighty's saying: Bedouins are more severe in disbelief and hypocrisy, etc., makes it felt that the reason for censure is disbelief and hypocrisy, and ignorance of the rulings of God that He revealed to His Prophet.. Nomadism as such is not a reason for censure.. Yes, the life of the desert and its distance from the means of civilization and knowledge necessitates a harsh and dry nature, and exceeding the limit.. So sin - So - it is the fault of the circumstances and the environment... and not the fault of the poor Bedouin. In some narrations: "Understand what is permissible and what is forbidden, otherwise you will be Bedouins," meaning their counterparts in ignorance and distance from civilization, and in a second narration: "Whoever does not hesitate in the religion of God will be tested by dwelling in sects," that is, with people of ignorance and harshness.

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After this introduction, we return to the verse. The intended meaning is that there are infidels and hypocrites among the people of the desert, just as there are among the people of the urban areas, but the infidels of the desert and their hypocrites are more infidels and hypocrites than their civilized counterparts. This is the apparent meaning of the verse, and we sympathize with it. If the reason for this is ignorance and a harsh nature, then they should also be stronger in faith if they believe, and more sincere if they are sincere, because the reason is the same.

On this occasion, we point out what was stated in Mizan al-Shaarani, the chapter on testimonies: "The Hanbalis do not accept the testimony of a Bedouin over a Hadari at all, and the Malikis accept it in wounds and killing in particular, and they do not accept it in other rights." We have understood the evidence for the statement of those who said: The testimony of a non-Muslim over a Muslim is not accepted. As for the equality of a Bedouin Muslim with a non-Muslim in testimony, we do not know a basis for it.. God Almighty said: (And bear witness. Just people among you) - 2 Divorce.. And he did not say from the urban people.. that the point of accepting testimony is based on justice, not on civilization and other things.

(Among the Bedouins are those who take as a debt what they spend.) After God Almighty mentioned that there are hypocrites among the Bedouins, He mentioned that these people spend from their money, but they see this spending as an unjust fine, with nothing behind it but loss. The reward and reward for it on the Day of Resurrection is a myth. (And the circles are lurking for you) They wait for the enemies of Islam to overcome the Muslims, and they wish to eliminate it and them, so that they may be relieved of this unjust and losing fine in their faith (A circle of evil is upon them). A group of commentators said: This is a supplication for the hypocrites so that what they wish for the believers befalls them. It may be a report about the state the hypocrites will be in on the Day of Resurrection of torment and

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calamity (and God is All-Hearing, All-Knowing) He hears what they say, and knows what they conceal.

(Among the Bedouins are those who believe in God and the Last Day and take whatever they spend as closeness to God and the prayers of the Messenger.) The people of the desert are like others. Among them is the hypocrite who appears contrary to what he conceals, and sees what he spends as a burden, not an obligation, as the previous verse indicated. And among them is the sincere believer who spends for the sake of God and His reward, and out of a desire for the Messenger's supplication for him to bless him and seek forgiveness, as this verse indicated (Indeed, it is a closeness to them; God will admit them into His mercy. Indeed, God is Forgiving, Merciful.) The pronoun that it refers to the expenditure that is referred to is "spend," and "almightyness," meaning that this expenditure brings them closer to God. The meaning is that those who believe and spend are brought closer to God. He accepts their expenditure, and admits them because of it into His Paradise, and forgives them for the slips and sins that they have committed.

And the first predecessors, verses 100-102:

(And the first forerunners of the Emigrants and Ansar, and those who followed them in righteousness, may God be pleased with them and they are pleased with Him, and He has prepared for them gardens flowing Beneath it are the rivers, to abide therein forever. That is the great victory. (100) And from among the Bedouins around you

Hypocrites, and among the people of Medina have returned to hypocrisy. You do not know them. We know them. We will punish them twice, then they will be returned to a great punishment. (101) And others confessed their sins, mixing good deeds with bad deeds. Perhaps God will turn to them in repentance. Indeed, God is Forgiving and Merciful (102))

the language :

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They rejected hypocrisy, that is, they remained steadfast in it and mastered its methods. It is said: a rebellious devil and a rebel, that is, a stubborn and stubborn devil.

Parsing:

The first is a subject and the first is an adjective, and may God be pleased with the news of the subject. And among those around you are those who present news in advance, and hypocrites who present news in the past. Among the people of Medina is a predicate of a deleted subject, i.e., among the people of Medina are a people who are rejected, and the phrase "people who are rejected" is an adjective for a people. Others are a subject, they recognize an adjective, and they mix a predicate.

Meaning:

In these three verses, God Almighty mentioned four types of the nation, then added a fifth type to them in the following verse 106, and we will talk about it when we get to it. The four types are:

1 - (And the forerunners, the first from among the Muhajireen and the Ansar) The first is a description of the forerunners, and I have classified both the Muhajireen and the Ansar into two categories: precedent and not right, and not of

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There is no doubt that what is meant is precedence in migration and victory, because the description senses them, but God Almighty did not specify the time of this precedence, and therefore the interpreters differed. Some say: What is meant is migration and victory before the day of Badr, and someone says: Before the Pledge of Ridwan, which is what took place under the tree on the day of Hudaybiyyah, and a third said: Whoever prayed the two qiblahs... What we see is that what is meant by the first two predecessors is who preceded in migration and victory before the Muslims had the power. It is a deterrent to those who attack them, and seduce the weak among them from their religion, as the polytheists did at the beginning of the

call. According to this, the first opinion is the most correct, because the strength of the Muslims only appeared on the day of Badr, and on that day the polytheists felt the invincibility and might of Islam.

2 - (And those who followed them in righteousness) and they are everyone who followed the path of the sincere predecessors. Al-Tabarsi said: "Those who will come after them until the Day of Resurrection are included in this." The followers were identified with goodness in verse 10 of Surah Al-Hashr: "And those who came after them say, 'Our Lord, forgive us and our brothers who preceded us in faith, and do not place in our hearts any rancor. To those who believe, our Lord, indeed, You are Most Compassionate, Most Merciful.) We hope that those who claim to have faith, while they are immersed in the sin of envying ears, will learn from this verse. These are two types: the forerunners and the followers (may God be pleased with them and they be pleased with him and prepare for them gardens under which rivers flow, to abide therein forever). (That is the great victory) meaning there is no victory in the correct sense except with the pleasure of God.

You ask: What is apparent from the verse is that merely preceding to the migration and support is sufficient and sufficient for the pleasure of God, and that it is a good deed that does not harm it with a bad deed. Is this apparent proof binding, such that we must sanctify everyone who preceded in the migration and support, even if the sin is proven against him?

The answer: What is meant by the first two precedents is the one who remained obedient to God and died following the Sunnah of the Messenger of God (may God bless him and grant him peace). As for the one who disobeyed and did wrong after the precedence, the pleasure of God is not included in him. How? He is the one who said: (Whoever does evil will be recompensed for it and will not find for him besides God any guardian or helper -) 122 An-Nisa'. And he said: (So that God may reward every soul for what it has earned. Indeed, God is quick to judge)

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51 Ibrahim. Al-Bukhari narrated in the ninth part of his Sahih, The Book of Trials: "The Messenger of God (may God's prayers and peace be upon him) will say on the Day of Resurrection: That is, my Lord, my companions.. And he will say to him: You do not know what they did after you.. Then I say: Screw, screw whoever changed after me."

There is no doubt that the earlier one in migration and support has priority over the later one, but this is one thing, and allowing him to sin, or not being held accountable for it, is another thing.

(And among the Bedouins around you are hypocrites, and among the people of Medina are those who resort to hypocrisy. You do not know them. We know them.) God Almighty mentioned the hypocrites in many verses, and He mentioned them here on the occasion of mentioning the previous and subsequent believers, and to inform His most honorable Prophet of their place and homeland: and that they surround him on every side, as they are present in the city in which he resides, and in the desert around it, and that the hypocrites of the city in particular were skilled in the art of hypocrisy, and mastered it until they were able to conceal it from the Messenger despite their companionship with him, and his mingling with them.

Then God Almighty explained the punishment of the hypocrites by saying: (We will punish them twice, then they will be returned to a great punishment.) This final torment to which they are returned is known, and it is the torment of Hell. As for the type of torment and its time in the first and second time before the torment of Hell - the verse did not refer to it... and it is not far-fetched that the torment in the first time will be at death, according to the Almighty's saying: (And if you had only seen, when those who disbelieve take the angels to death. They will strike their faces and their backs, and taste the torment of burning." (Al-Anfal 50). As for the torment the second time, it is the torment of the grave, according to many hadiths: The grave

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of the infidel is one of the pits of Hell, and the grave of the believer is one of the gardens of Paradise.

(And others confessed their sins and mixed good deeds with bad deeds.) These are the believers who sometimes do good out of their faith, and sometimes desire overpowers their faith, so they do evil, and they are the overwhelming majority. "And who is there with whom you are pleased with all his sins?" and who does not move from good except to good... except with the protection of your Lord.

Then God Almighty explained the ruling on these people by saying: (May God turn to them in repentance) because they felt the sin and confessed it, thus becoming a place of hope for God's mercy and forgiveness (Indeed, God is Forgiving, Merciful).

In Majma' al-Bayan: "The commentators said: Perhaps it is obligatory from God.

He only said, "Maybe, so that they will be between greed and pity, so that this will prevent them from relying on forgiveness and neglecting repentance."

Take charity from their wealth, verses 103-106:

(Take from their wealth charity to purify them and purify them thereby, and bless them. Indeed, your prayer is a solace for them, and God is All-Hearing, All-Knowing. (103) Do they not know that God He accepts repentance from His servants and takes alms. Indeed, God is the Forgiving, the Most Merciful. (104) And say, "Work," and God and His Messenger will see your work. And the believers, you will be returned to the Knower of the Unseen and the Witness, and He will inform you of what you used to do. (105) And others will be awaited for the command of God, or He will punish them. Or He will turn to them in repentance; and God is All-Knowing, All-Wise (106))

the language :

What is meant here by dwelling is comfort and reassurance of the soul. And postponement delay.

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Parsing:

Take a speech to the Prophet, and also purify them and purify them, and a sentence purify them is a predicate of a deleted subject, meaning you purify them, and the speech is not correct except with this parsing with the presence of the word (with it) because you purify them and purify them and they are returned in the nominative. If the sentence was made as an adjective for charity, the meaning would be purified charity and purified by charity because the pronoun (with it) refers to charity.

As for the statement of those who said: The Ta is in their purification for charity and in their praise of the Prophet, this is a disjunction between one statement with a lack of evidence. It is a subject and accepts repentance as a predicate, and the sentence is a predicate that, and it is not permissible for it to be a disjunctive pronoun because what comes after it is a verb.

Meaning:

(Take charity from their wealth to purify them and purify them thereby.) They agreed that the pronoun "with it" refers to charity, but they disagreed regarding the pronoun "their money." It was said that it refers to those who mixed good deeds with bad deeds. It was said: Rather, it goes back to all the rich, because the verse was revealed regarding the obligatory zakat. This saying is closer to consideration, and therefore the meaning is: Take, O Messenger, zakat from the wealth of the rich, for it purifies them from the filth of miserliness, in the name of God. We talked about zakat when interpreting verse 60 of this Surah, and in Part 1, p. 428, when interpreting verse 274 of Surat Al-Baqarah.

(And bless them, for your prayer is a solace for them.) What is meant by prayer here is supplication, tranquility and peace of mind, and the meaning is: Pray, O Messenger, for blessing and forgiveness for the one who pays zakat, for he will be happy with your supplication, and his soul will be at ease with it (and God is All-

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Hearing, All-Knowing). He hears and responds to your prayer for those who pay zakat, and knows the intention of the one who willingly pays zakat in order to draw closer to God alone.

(Do they not know that it is God who accepts repentance from His servants and takes alms?) The context indicates that repentance was mentioned here to indicate that whoever withholds zakat, then repents and pays it in full, God accepts his repentance and takes his charity, and the meaning of His taking of it is that His Word is glorified and He rewards it. It was stated in the hadith: "Charity falls into the palm of the Most Merciful before it falls into the palm of the beggar." The Most Merciful's desistance is a metaphor for His acceptance of it (and indeed, God is the Forgiving, the Most Merciful). That is, He accepts repentance and has mercy on those who repent.

(And say, "Work, for God will see your work, and His Messenger and the believers will see.") This verse was mentioned by Muhyi al-Din ibn al-Arabi in the fourth part of the Meccan conquests, and he explained it with the words of this clarification and summary: The meaning of vision differs depending on the seer, so the meaning of vision is from

God knows something about it from all its sides, and its meaning from the Messenger (PBUH) is to know the visible thing from the point of view of the revelation that was sent down to him, and its meaning from the knowing believer is to know it as much as he knew and understood from the revelation revealed to the Messenger (PBUH)... Based on this, whoever works for God, God knows the truth of his work, and is satisfied with him, and the Messenger also knows that this work is pleasing to God, and the knowing believer also knows that it is pleasing to the Messenger, and the inevitable result of that is that whoever works righteousness is pleasing to God, the Messenger, and the believers.

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(And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.) Its counterpart is presented with its interpretation in verse 94 of this Surah.

(And others are awaiting the command of God. He will either punish them or turn to them.) In verse 100 and the following, God Almighty mentioned four categories: those who preceded the migration and support, those who followed them in goodness, hypocrites, and those who confessed their sins. In this verse, He referred to a people whom He did not specify by their characteristics, as He did in the four categories, and did not make clear their ruling in this verse. Rather, He said: They are deferred to God's punishment or forgiveness, meaning that their affairs are entrusted to Him alone. He has made it unclear to them and to the people, and the wisdom behind this vagueness may be that they hesitate between fear and hope, so they do not become greedy or despair. (And God is All-Knowing, All-Wise) All-Knowing of what is best for these people and others, and All-Wise in postponing the text of their ruling, and in everything He does.

Many commentators said: This verse was revealed about a group of Muslims who lagged behind the Messenger in the Battle of Tabuk, and then regretted it. The following verse 118 states that three of the Companions failed to go out to Tabuk with the Messenger of God (may God bless him and grant him peace), and then they repented, and that God accepted their repentance and announced its acceptance, and did not leave them hesitating between fear and hope. This is what appeared to us when interpreting the verse that we are discussing. In this regard, we do not know what meanings we will find when it dominates the atmosphere of verse 118. So there it is.

Al-Dirar Mosque, verses 107-110:

(And those who have made a mosque out of harm and disbelief, and to divide among the believers, and as a

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For those who fought against God and His Messenger before, and they swear, “We intend nothing but the best,” and God bears witness that they are liars. (107) Never stand in a mosque. It was founded on piety from the first day. It is more deserving that you should stand therein men who love to purify themselves, and God loves those who purify themselves. (108) Is he who founded his structure on Fear of God and His approval is better, or the one who founded his building on the brink of a hot cliff and it collapses therewith in the fire of Hell? And God does not guide the wrongdoing people. (109) It continues. (110) Their building is what they built; there is doubt in their hearts unless their hearts are torn apart. And God is All-Knowing, All-Wise (110))

the language :

Harm seeks harm and attempts it. And forecasting meteorology. Al-Shifa is the letter. It is said: I will heal for such-and-such if he is close to it. The cliff is the side of the valley that is deviated by water, and its origin is the cliff. And it's about to collapse.

Parsing:

Harm is an effect for its sake they would have taken, and the like is what comes after it. Masjid has a subject, a foundational sentence, an adjective, a more worthy predicate, and a nominative infinitive than that which is in the genitive case with the deleted b. The first one is related to taqwam, and the second one contains an advanced predicate and delayed subject men. And on piety related to foundations, and the same is on the verge.

Meaning:

The previous verses presented various types of the hypocrites’ hypocrisy, and this verse displays another type of their hypocrisy and tricks. A group of hypocrites in

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Medina saw that the best way to plot against Islam and its Prophet Muhammad (PBUH) was to build a mosque under the guise of gathering to worship God and calling in it that Muhammad is the Messenger of God. Under this slogan, they work to disbelieve in God and His Messenger, harm Islam and the Muslims, and divide their word...and indeed they did. They built this mosque, tightened its structure, and spent money on it. After its completion, they went to the Messenger of God and said: Our homes are far from your mosque, and it is difficult for us to attend it, and we hate praying in groups other than in congregation. We have built a mosque for this purpose, and for the weak and the sick. If you decide to pray in it, we will be sure and blessed by praying in the place of your prayer. This is the matter of hypocrites and traitors. In every era, they carry slogans of construction, and work behind them to demolish and sabotage... but soon their shamelessness is revealed, and they are exposed to all people, just as the owners of the Dirar Mosque were exposed, as God revealed about them to His Prophet informing him of their truth in his saying:

(And those who made a mosque out of harm, disbelief, and division among the believers, and as a pretext for those who had fought against God and His Messenger before.) The noble verse says: Those who built Al-Dirar Mosque aimed for four purposes: The first was to harm Muslims. The second is disbelief in God, and slandering His Prophet. The third is the division of the word of Muslims and their division against the Messenger of God. Fourth, making the mosque a stronghold for those who previously fought against God and His Messenger.

The commentators and writers of the biography of the Prophet have agreed that what is meant by this enemy who had fought against God and His Messenger before is a man from the Khazraj called: Abu Amir Al-Rahib, who had converted to Christianity, and had a leadership and position among his people. When the Prophet (PBUH) came to Medina, this accursed one showed him hostility, and the

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Messenger of God called him a sinner. When he saw the Prophet's order rising, he fled to Mecca inciting the Quraysh against the Prophet, and after its conquest, he fled to Taif. When its people converted to Islam, he fled to the Levant, and from there he wrote to the hypocrites among his supporters to prepare

And they will build a mosque for him, because he will bring them Caesar's soldiers to fight Muhammad (PBUH) (1).

When this verse was revealed, the Prophet (PBUH) said to some of his companions: "Go to this mosque whose people are oppressive, and demolish it." So they did so, and the Prophet (PBUH) ordered it to be a place to dump carcasses and garbage. In some narrations, the Dirar Mosque was likened to the calf that the Children of Israel worshiped while Moses was alive, and just as the Almighty commanded His Prophet Moses to destroy the calf, his greatest Messenger Muhammad ordered the demolition of the Dirar Mosque. .. And every mosque, institute or club that is used to plot and conspire against believers and sincere people is a calf for the Children of Israel and a mosque of harm. It must be demolished and made a place of filth.

Since the advent of oil in the Arab countries, and the rise of foreign companies for its sake, hundreds of harmful mosques have appeared in various forms and shapes, some bearing the name of a temple or institute of studies, some bearing the name of a public library, or a religious association, some having the name of a cultural or sports club, and some appearing in the form of a book, a newspaper, or a lecture broadcast and published in the name of religion and the homeland, with no goal behind it other than the right of religion and the homeland... and other such projects that have an outward appearance of mercy and an inward meaning. Torment... We talked about religious slogans in part 2, page 166 of this interpretation.

(And they will swear, "We intend nothing but the best," and God bears witness. Indeed, they are liars.) The pronoun in "to swear" refers to those who built a

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harmful mosque, and the meaning is that these hypocrites swore to the Messenger of God (may God's prayers and peace be upon him) that their purpose in building the mosque was to worship God and benefit the Muslims, and God knows that they built it only to harm the worshipers, disbelieve in God, and divide among the believers, and a stronghold for those who fought God and His Messenger (Never stand in it). The speech to the Prophet The prohibition is general, for everyone, just like the Almighty's saying: (Establish prayer until the setting of the sun). The commentators said: What is meant by standing in his saying: (Do not stand therein) is prayer, and it seems that standing here is more general and includes prayer and other things... In any case, the Almighty's saying: (Do not stand therein ever) is evidence.

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(1). This immoral Abu Amir had a son, whose name was Hanzala. He was a companion of the Companions and the most sincere of them to God and His Messenger. He was killed with him on the day of Uhud, and he was in a state of ritual impurity. The angels washed him, so it was called the washing of the angels.

He is categorical on the invalidity of praying in every mosque built to harm Muslims and to divide their word, and that whoever prays in it, his prayers are invalid, and he must repeat them in another place, because the prohibition in worship indicates corruption.

(A mosque that was founded on piety from the first day is more deserving of you standing in it.) It was said: What is meant by it is the Mosque of the Messenger of God (may God bless him and grant him peace), because it is the one that was built from the first day of the city. It was said: Rather, Quba Mosque, which was built by Banu Amr bin Awf... Quba is a place in the south of the city, about two miles away from it, and it seems that what is meant by it is every mosque built on piety, because (mosque) is an indefinite noun, and it is not specific to one specific person, and his

saying: (from the first day) means that it was built for Islam from the first moment of its existence and construction, and it is more deserving here in a real sense. It is worthy, but not preferable, because prayer in the Dirar Mosque is not valid under any circumstances.

(In it are men who love to purify themselves, and God loves those who purify themselves.) That is, this mosque, which was founded on piety, is visited by those who are sincere to pray and worship God, not for hypocrisy and conspiring against Islam and its Prophet, like those who believe in the Dirar Mosque.. And God Almighty expressed prayer here as purity because it purifies from sins. He came. In the hadith: "Prayer is like a flowing river. Whoever bathes in it five times every day, no dirt will remain on his body. Likewise, whoever prays five times every day, no sins will remain on him." This is what we understood from the verse, while acknowledging that none of the commentators interpreted purification as prayer - as we know - but most of them, or many of them, interpreted it as purification of excrement with water.

(Is he who founded his building on fear of God and His approval better, or he who founded his building on the brink of a hot cliff and it collapses with him in the fire of Hell? And God does not guide the people. The wrongdoers. We explained the meanings of the vocabulary in the language section, and the verse is intended to explain the difference between the Mosque of Taqwa and the Mosque of Al-Dirar. This building has no stability and will soon collapse with its people in the fire of Hell, just like the one built on the edge of a river or in the place of a flood. As for the building of the Mosque of Taqwa, its foundation is firm and nothing will shake it, and its people are in safety and security. The verse is equivalent to the Almighty's saying: (No The dwellers of Hell are equal and the dwellers of Paradise. The dwellers of Paradise are the winners.)

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- 20 Al-Hashr.. It is funny that some commentators say that the fire of Hell is a reference to what happened in this world, as the fire of Hell came out from Al-Dirar Mosque, and its smoke remained until the time of Abu Jaafar Al-Mansur.

(The structure they have built will continue to cause doubt in their hearts unless their hearts are torn apart. And God is All-Knowing, All-Wise.) What is meant by suspicion here is that the hypocrites did not believe in the prophecy of Muhammad (PBUH). Their hearts will be cut off as a metaphor for their death, and the meaning is that they built the mosque doubting and not believing in Muhammad, and they will remain in this doubt until death.

God buys and sells, verse 111-112:

(Indeed, God has purchased from the believers their lives and their property that theirs will be Paradise. They fight in the way of God, so they kill and are killed, a promise from Him in truth. The Torah, the Gospel, the Qur'an, and whoever is more faithful to his covenant than God, then rejoice in the pledge with which you have pledged your pledge, and that is the great victory. (111) Those who repent, the worshipers, the praisers, the tourists, the ones who kneel and prostrate, those who enjoin what is right and forbid what is wrong, and those who keep the limits of God, and give good tidings to the believers. (112))

Parsing:

A promise is in the nominative case, meaning he promised them a promise. The repentant is a predicate of a deleted subject, meaning they are the repentant.

Meaning:

(Indeed, God has purchased from the believers their lives and their property that Paradise will be theirs. They fight in the way of God, so they kill and are killed.) The buyer is God Almighty, the seller is the believers, the price is Paradise, the valuer is the lives and property, and the mediators in completing the deal between the seller

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and the buyer are the prophets, provided that the seller delivers the thing sold upon request. As for the price, it is deferred, and God is the guarantor of it, as there is no one more loyal and richer than him.

You ask: God is the Creator of souls and the Provider of wealth, so how does the owner buy what is his property?

The answer: This is not a purchase in the known sense, but rather an encouragement and encouragement to obey.. And God Almighty expressed it as a purchase for two reasons: that the obedient person trusts in the reward and reward for his obedience, just as the seller trusts that he is entitled to the price instead of his commodity.

Second: Pointing out that faith is not just words chewed by the mouth, an image that passes through the mind, or an emotion felt in the hearts. Rather, it is an effort and sacrifice of oneself and precious money out of a desire for the reward of God, which is more precious and lasting, just as a seller gives up his property by choice, out of greed for the price that he deems more beneficial and beneficial.

The most precious thing to a person is his life and his soul, which is between his two sides. As for his love for money, it is the means for preserving it and fulfilling his whims and desires. God Almighty has tested those who claim to have faith. He has tested them with the most precious things to them, so that he who is sincere in his faith can be distinguished from a liar, and this person will not be used as evidence tomorrow by his fasting and prayers. He has been miserly and refrained from giving and giving of himself and his money.

(A promise upon Him as a right) This is like the Almighty's saying: (Your Lord has decreed upon Himself mercy) meaning, He is the one who obligated it upon Himself, so it became a right upon Him with this obligation, and God Almighty promised the Mujahideen Paradise, so it became a right for them upon Him with this promise, especially after He recorded it (in the Torah). And the Gospel, and the Qur'an, and who is more faithful to his covenant than God?) The purpose of this

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emphasis is for the mujahideen to be certain of the reward and the greatness of the reward, to the point that it is as if they were seeing it with their own eyes, so they rejoice and rejoice. (So rejoice in the sale with which you have pledged your pledge, and that is the great victory.) This is another confirmation of the promise of reward and good reward, and the theologians said: If

God promised reward, then He fulfills what He promised, and if He threatens punishment, then He has the choice. If He punishes, then with His justice, and if He pardons, then with His grace, and God is not unjust to His servants. We spoke about the price of Paradise in Part 1, p. 242, when interpreting verse 155 of Surat Al-Baqarah. Then God Almighty described those who sold themselves and their wealth for His Paradise, describing them with the following descriptions:
(Those who repent) of every shortcoming, even if they did something that is disliked and should not be abandoned. (The worshipers), meaning those who are sincere to God in all their deeds. (Those who praise) God in good times and in bad. (And give good tidings to the believers.) Those who are described with these qualities have great favor from God.
Abu Talib and seeking forgiveness from the polytheists, verses 113-114:
(It is not for the Prophet and those who believe to ask forgiveness for the polytheists, even if they are relatives, after it has become clear to them that they are the inmates of Hell. (113) And it is not Abraham asked forgiveness for his father, except for a promise he made to him. When it became clear to him that he was an enemy of God, he disowned him. Indeed, Abraham was a fool. Forbearing (114))
the language :
Awah is a lot of groaning and regret, taken from the word "oh," which means "pain."

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Get off:

People talked a lot about the conversion to Islam of Abu Talib, the uncle of the Prophet (PBUH), and opinions differed about it, and books were written about it, ancient and modern, and this topic was raised on the pages of Al-Arabi magazine in issues 108 and 110.

Those who supported his conversion to Islam cited what he encountered on the path of the Greatest Messenger (may God bless him and grant him peace) among his people's sergeants and their companions, and his sayings praising the Messenger in poetry and prose. As for those who say that he died as a result of polytheism, they cited narrations that say: These two verses were revealed in the matter of Abu Talib. When I reached here in the interpretation, I followed the narratives and sayings in the past and present pages about the reason for the revelation of the two verses, and I came out that the narrators and commentators differed regarding the reason for the revelation of the two verses into three opinions.

First statement:

A group of believers said: We ask forgiveness for our dead polytheists, just as Abraham (peace be upon him) asked forgiveness for his father. So the two verses were revealed. This statement was mentioned by Al-Tabari, Al-Razi, Abu Hayyan Al-Andalusi in Tafsir Al-Bahr Al-Muhit, the author of Tafsir Al-Manar and others. This statement is more likely than the statement of the others, because in the two verses there are words that express it, including the Almighty's saying: (...And those who have believed should ask forgiveness for the polytheists, even if they were relatives.) So He forbade the believers from asking forgiveness for their polytheist relatives, meaning that they were seeking forgiveness for them, or tried to do so, and among them is His saying: (And it was not Abraham asked forgiveness for his father. It is a better answer to the saying of the believers: Just as Abraham asked forgiveness for his father.

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The second statement:

The Prophet (PBUH) came to his mother's grave, wept near him, and asked his Lord for permission to ask forgiveness for her, so the two verses were revealed. This saying was mentioned by those from whom we quoted the first saying. And this saying

That is, the two verses were revealed when the Prophet was crying at his mother's grave. It is more likely than saying that they were revealed when his uncle Abu Talib died, because Abu Talib died in Mecca in the year of grief, that is, three years before the Hijra, and Surat Al-Tawbah in which the two verses came was revealed in Medina in the ninth year of the Hijra, that is, about 12 years after the death of Abu Talib.

Third statement:

The two verses were revealed about Abu Talib on the grounds that the Prophet said to his uncle Abu Talib, as he was dying: Uncle, say there is no god but Allah, so he refrained... Then the Prophet said: I will ask God for forgiveness for you unless he forbids you.

A group of scholars responded to this statement first by saying that the two verses - as we indicated - were revealed after the death of Abu Talib. Secondly: That Abu Talib died after he converted to Islam and was sincere in his conversion to Islam (see Al-Ghadir by Al-Amini, vol. 7, p. 369 et seq., 1967 edition).

Nature of the situation:

If we ignore the statements of the commentators and narrators, and give Abu Talib's doctrine an explanation that derives its components from the nature of the situation, if we did that, the result would be that Abu Talib believed in the truthfulness of Muhammad (PBUH) in all his words and deeds... and this is Islam itself.

The Prophet (PBUH) grew up as an orphan... His father died while he was pregnant, and it was said: He was in the cradle, so his grandfather Abdul Muttalib

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took care of him, and his mother died. He was six years old and remained in his grandfather's care for eight years. When death came to him, or the grandfather passed away, his grandson went to his uncle Abu Talib. Abu Talib was not the eldest of Abdul Muttalib's children, nor the most wealthy of them, but rather he was the greatest of his brothers in status, and the most honorable of them in character. He extended his hand to them, so Abu Talib took care of him in the best possible way, loved him with intense love, preferred him over himself and his children, composed long and short poems praising him, and used to seek blessings from him and turn to him in times of distress, due to the blessings that appeared through him. On the authority of Ibn Asakir, the people of Mecca were in drought, so Abu Talib left.

And with him was Muhammad, a boy. He drew water with his face, and the sky became abundant and the earth became fertile. Abu Talib said:
And he was white, drawing rain from the clouds with his face

The intoxication of orphans is the intoxication of widows

Ismail Haqqi said in "Ruh al-Bayan" when interpreting verse 54 of Surat Yusuf: "Abu Talib felt sorry for the Messenger of God (may God bless him and grant him peace) and defended him as long as he lived." What is more correct is that he is one of those whom God revived for the faith, as previously mentioned in the first volume.
What is the secret?
If Abu Talib loved Muhammad, preferred him over himself, was desperate to support him, trusted his honesty and uprightness, and saw what he saw of his virtues before and after his prophecy, if all of that happened, then why - I wonder - did he not believe in his prophecy? If the claim is true that Abu Talib is a non-Muslim, then there must be a secret that prevented him from Islam... and what is this secret? Did

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Abu Talib see from Muhammad, knowing his secret and his truth, did he see anything in him that contradicted the prophecy? God forbid, the Seal of the Prophets and the Master of the Messengers, and whoever claims this is not part of Islam at all. Then how was Muhammad (PBUH) able to convince camel herders of his prophecy, and someone who knew nothing about him before, and was unable to convince his uncle Abu Talib, who knew his source and informant? Was Abu Talib less intelligent than the Bedouins of the Bedouin, or did he have a passion within himself that prevented him from Islam, just as it prevented those with selfish desires and desires?

The passion that prevents Abu Talib from converting to Islam - assuming that it exists - must be one of two things: either fear for his money and wealth, which is assumed to be that Abu Talib lived poor and died poor, or fear that the leadership would go from the house of Hashim to someone else, and the opposite is assumed. If this and that are absent, then the obstacle to Abu Talib's conversion to Islam is absent, and if we combine the absence of the obstacle with the presence of the requirement, Because of his Islam, which was his love for Muhammad and his knowledge of his truth, the result was that Abu Talib was one of the first to convert to Islam, not just one of the Muslims.

If the statement that the two verses were revealed about Abu Talib is invalid, and the authenticity of the narration that they were revealed about the mother of the Prophet (peace be upon him) is not proven, then the first statement is valid, meaning that they were revealed about a people of believers who were seeking forgiveness or trying to seek forgiveness for their polytheist dead. The apparent meaning of the two verses is clear about that.

Meaning:

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(It is not for the Prophet and those who believe to ask forgiveness for the polytheists, even if they are relatives.) It was stated in Al-Tabari's interpretation: "Men among the Companions of the Prophet (PBUH) said: O Prophet of God, among our fathers were those who were good neighbors, upheld ties of kinship, relieved the afflicted, and paid back debts. Will you not ask forgiveness for them? He said: Yes, and I will ask forgiveness for my father just as Abraham asked forgiveness for his father. So God revealed...what was for a prophet etc.

She asks: How did the Prophet (PBUH) permit his companions to ask forgiveness for their polytheist fathers, even though he was forbidden?

The answer: Everything is permissible until it is forbidden. When the Prophet gave permission to ask for forgiveness, the prohibition had not descended from heaven. After its descending, he prevented them from doing so.

Then God Almighty explained the reason for the prohibition in His saying: (After it has become clear to them that they are the inmates of Hell). This verse indicates to us that a person is judged based on his apparent state of disbelief and belief, and that it is not permissible for someone whose apparent state is disbelief to be asked for forgiveness, nor to have mercy on him.

She asks: If seeking forgiveness for polytheists is forbidden, then how did the Prophet ask forgiveness for his people when they broke his quarry and disgraced his face, for it has been proven that he said: O God, forgive my people for they do not know?

Many commentators answered this question by saying that the verse forbade asking forgiveness for dead polytheists, not the living ones whose faith is hoped for. What we see in the answer is that seeking forgiveness from him (may God bless him and grant him peace) was to waive his personal rights from the polytheists, not to waive the rights of God, and to ask for forgiveness for polytheism. There is no doubt that

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every human being has the right to waive his own rights, whether Muslim or non-Muslim.

A second question: Abraham was calling his father to faith, insisting on this call, and promising him to ask forgiveness for him: (Except for Abraham's saying to his father, "I will certainly ask forgiveness for you, and I do not possess anything for you from God)" - 4 Al-Mumtahina. Ibrahim fulfilled his promise and asked for forgiveness for him: (Our Lord, forgive me and my parents and the believers on the Day when the reckoning is established) - 41 Ibrahim. How did Abraham ask for forgiveness for his father, knowing that asking forgiveness for polytheists is not permissible?
God Almighty answered that by saying: (And Abraham's request for forgiveness for his father was only due to a promise he had made to him, but when it became clear to him that he was an enemy of God, he disowned him) meaning that Abraham (peace be upon him) only asked forgiveness for his father because he had promised him that he would believe in God. When he broke his promise, and it became clear that he was not true to his promise, he disavowed him... It is not far-fetched that Abraham's supplication to his father was just like Muhammad's (peace be upon him) supplication for his polytheist people, that is, to forfeit his personal right, not to forfeit God's right and to ask for forgiveness for polytheism. This is felt in the Almighty's saying: (Indeed, Abraham is humble and forbearing.) And the humble one is humble and supplicant, and the forbearing is the one who pardons when he is able, and Abraham (peace be upon him) pardoned his father's saying to him: (If you do not desist, I will surely stone you and abandon me for a long time) - 46 Mariam".
And God would not mislead a people, verse 115-116:
(And God would never mislead a people after He had guided them until He had made clear to them what they should fear. Indeed, God is All-Knowing of all things. (115) Indeed, to God belongs the dominion of the heavens and the earth. He will

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give life to life.) And He will die, and besides Allah you will have neither guardian nor helper (116))

Meaning:

(And God would not lead astray a people after He had guided them) What is meant by (to lead astray) is the reckoning and accountability, and by (a people) the believers, especially with the evidence of His saying: (after He has guided them)

The meaning is that if believers do an act they do not know whether it is permissible or forbidden, such as if they ask forgiveness for a polytheist or pray for mercy upon him out of ignorance of the prohibition - then God Almighty will not hold them accountable (until He makes clear to them what to fear) with a clear explanation. If they disobey after the clarification, they deserve punishment. The best explanation for this verse is the saying of the greatest Messenger (may God bless him and grant him peace): He committed something ignorantly and there is no blame on him." Imam Jaafar Al-Sadiq (peace be upon him) said: Everything is absolute, until a prohibition is mentioned in it.

(Indeed, to God belongs the dominion of the heavens and the earth. He gives life and causes death, and apart from God you have neither guardian nor helper.) The meaning of the verse is clear, and it has been mentioned more than once, and will come again, and the purpose is for man to always be with God, and in remembrance of His greatness, and that He alone is the owner of His forelock, so that he does not exceed any of His limits.

God turned to the Prophet, verses 117-119:

(Indeed, God turned to the Prophet, the Emigrants, and the Ansar who followed him in the hour of difficulty, after the hearts of a group of them had almost deviated from him. Then He turned to them indefinitely. To them is Most Compassionate and Most Merciful (117) and to the three who were left behind, even when the earth

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becomes distressed for them, despite its spaciousness, and their souls become distressed for them and they think that there will be no A refuge from God except in Him. Then He turned to them so that they might repent. Indeed, God is the Forgiving, the Most Merciful (118) O you who have believed, fear God and be with the truthful (119))

the language :

Hardship and distress. And the deviation of the tendency. And they fell behind and fell behind. And spaciousness, and from it hello, meaning your spaciousness is the place.

Parsing:

The noun "almost" is the pronoun of the matter, and a sentence that distorts a predicate, that is, after the matter or situation almost distorted the hearts of a group. And on the three, he showed compassion to the Prophet, that is, he repented of the three. And what welcomed (what) is an infinitive, that is, he welcomed her. Otherwise, there are two words: that which is lightened from the heavy word nor, and the noun that is the pronoun of the subject, and nor is the negation of the gender, and the refuge of its noun, and from God is news, and the infinitive infinitive from that and what follows it is sādād masdād, the objects of ḍanna.

Meaning:

There is still talk about the Battle of Tabuk and the events related to it. This battle has characteristics that distinguish it from all other invasions, the most important of which is that its army was struggling with heat, hunger, thirst, nakedness, and knees, and for this reason it was called the Army of Hardship. The narrators said: Ten members of the Muslim army used to track down a single camel. The man would ride for an hour and then dismount, and its owner would ride. Their food was roasted barley and dates. One of them would twist the date until he found it tasted

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and gave it to his companion. As for water, they would slaughter the camel despite the scarcity of the camel, and they would squeeze the dung in its stomach and wet their tongues with it. The hypocrites remained behind in this battle, and we have previously talked about them. As for the believers who followed the Prophet (PBUH) in the Battle of Tabuk, God Almighty referred to them by saying: (Indeed, God has turned to the Prophet and the immigrants and the Ansar who followed him in the hour of hardship). If it is said: So-and-so repented, people understand from this saying that the person mentioned had committed a sin and then regretted it and made a serious determination to leave it and not return to it. And if it is said: God has repented for him, they understand that God accepted his repentance. By God's repentance towards man, what is meant is His mercy and pleasure, with the evidence indicating that. The first meaning, that is, God Almighty's acceptance of repentance, is what is meant by His repentance for the three who were left behind, and the second meaning, that is, mercy and satisfaction, is What is meant by the Almighty's repentance towards the Prophet and the Companions who followed him and obeyed his command even in the hour of hardship. As for the evidence of the will of contentment from His repentance towards the Prophet and his Companions, it is the nature of the situation, and we mean

It guarantees the infallibility of the Prophet (PBUH) from sins, and the obedience of those who follow him in times of hardship.
(After the hearts of a group of them had almost deviated from it) some of them left behind the Prophet, and the believers of the Emigrants and Ansar followed him, but when a group of these people experienced hardship and cruelty in their travel, their nerves collapsed, and they were about to leave the Messenger (may God bless him and grant him peace), but God Almighty made them steadfast and protected them, so they were patient and sought reward. (Then He turned to them in repentance) for

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what they had intended to do by separating from the Prophet (PBUH). What is meant by repentance here is that God Almighty treats them as someone who is not concerned about sin, because whoever is concerned about evil and does not do it, it is not written against him (Indeed, He is Most Compassionate and Merciful to them) because he knew from them the sincerity of their faith and sincerity in their intentions, and that what they were concerned with was merely an accident that left no trace.

(And upon the three who were left behind, even when the earth was distressed for them with all its spaciousness, and their souls became distressed for them and they thought that there was no refuge from Allah except in Him. 9) The commentators and narrators agreed that three of the Ansar believers remained behind the Prophet in the Battle of Tabuk out of laziness and negligence, not out of hypocrisy and stubbornness. They were Ka'b ibn Malik al-Sha'r, Marwan ibn al-Rabi', and Hilal ibn Umayyah al-Waqifi. We leave the discussion about these to Taha Hussein, as he summarized what everyone agreed upon and the verse indicated in his well-known style. He said in the book "Mirror of Islam":

"These three had greater faith in God and His Messenger, and a more sincere love for them than to add to their backwardness the sin of lying, so they preferred honesty out of loyalty to their religion, and out of fear that God would expose their lies, so they confessed their sins, and the Prophet heard from them and declared that they had believed him, and yet he did not pardon them, and ordered the believers not to speak to them. These people look and see that they have been cut off from the people, and if they are in isolation that is hateful to themselves, then prison would be easier than it. One day the Prophet sent them someone to inform them that he was ordering them to keep away from their wives, and there is nothing strange in this, for their wives are believers, and the order was issued to the believers to keep them away, so let their wives stay away from them as well, and after fifty nights had passed

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in this isolation, remorse was taken from their hearts. The strongest thing is that God sent down His repentance upon them, and all the believers rejoiced because of that, so they congratulated these three on God's repentance upon them. Ka'b, one of the three, was very happy and wanted to give all his money in charity, so he ordered him to do so.

The Prophet was to keep some of it and give some of it in charity, and Ka'b promised the Prophet not to lie in a hadith until he died."

(Then He turned to them in repentance, so that they might repent. Indeed, it is God who is the Forgiving, the Most Merciful.) Repentance is an exaggeration in God Almighty's acceptance of the repentance of those who repent, and you ask: What is apparent from His Almighty's saying: "He turned to them in repentance" is that they have repented, and He has accepted their repentance, and what is apparent from His saying: "So that they may repent" is that they have not yet repented. So what is the face of the plural?

I answer with answers, the most likely of which is that what is meant by "repentance to them" is that God Almighty accepts their repentance so that they repent and do not insist on sin, and they say: If God had accepted our repentance, we would have repented. This is similar to if someone you love wronged you, and you wanted to forgive him, but for a reason, so you teach him the excuse so that he can apologize and you can forgive. We held a special chapter for repentance in Part 2, Page 275, Verse 17 of Surah An-Nisa.

(O you who have believed, fear God and be with the truthful). The truthful are the Prophet and those from whom God has removed impurity and purified them with a thorough purification. In a second expression, what is meant by honesty here is not simply not lying in hadith, because many people do not lie, and yet it is not permissible to imitate them in everything. Rather, what is meant is honesty in

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speech, knowledge, and deeds that qualifies the person to lead the people and have them follow his example.

What did the people of Medina have? Verse 120-121:

(It was not for the people of Medina and those around them of the Bedouins to lag behind the Messenger of God, nor to divert themselves from himself.) That they will not be afflicted with thirst, nor sickness, nor hunger in the path of God, nor will they tread any place to anger the disbelievers, nor will they inflict oppression on an enemy except It is destined for them to do good deeds

Indeed, God does not waste the reward of the doers of good. (120) Nor do they spend on anything, whether small or large, nor cross a valley except that it is recorded for them, so that God may reward them to the best of what they did. They do (121))

the language :

Monument fatigue. And the starvation of famine and a woman who is starved and with a rotten stomach. And the foothold is the earth.

Meaning:

(It was not for the people of Medina and the Bedouins around them to lag behind the Messenger of God, nor to turn themselves away from himself.) It was not for the people of Medina. The word is information, and its meaning is prohibition, that is, it is not permissible for them to remain behind. The word Muhammad is a name for the person of the greatest Messenger (may God bless him and grant him peace), and what is meant here is the religion of God and the truth, because the religion of truth is embodied in his honorable person. Supporting the truth is obligatory for every Muslim, and it is not specific to the people of Medina and those around them. Rather, these people were singled out for mention because of their closeness and neighborhood and the occasion of the talk about the Battle of Tabuk. The meaning

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is that every Muslim must support the truth and fight falsehood, and not prefer its benefits and interests over the religion of Muhammad, citing lies, as the hypocrites did.

(This is because they will not be afflicted with thirst, nor sickness, nor hunger in the cause of God, nor will they tread upon any place to enrage the disbelievers, nor will they inflict upon an enemy a wrath. Except that good deeds are recorded for them.) This is a reference to the prohibition of backwardness and abstention from the jihad and struggle of the invalids. Thirst is thirst, exhaustion is exhausting, hunger is crushing, and the ground is quenching... And it is a painful thing for a human being to have his enemy's feet set foot on the soil of his country and homeland, whether Muslim or non-Muslim. Oh God.

Unless he is an agent, who has no religion or conscience... Islam does not permit anyone, whoever he may be, to set foot on someone else's land except for two reasons: The first is that it is to prevent harm from its inhabitants, as if a fire breaks out in a house, and you intervene to extinguish the fire and ward off harm from the owner and the neighbors. The second reason: for a just force to enter a country to deter its people from the injustice and aggression they are waging against another country, just as the Prophet (PBUH) did in the Battle of Tabuk after the Romans decided to invade Medina and eliminate Islam and its Prophet.

(God does not waste the reward of the doers of good.) It is enough greatness for a person to see God as a doer of good, and nothing is easier for a person than doing good deeds, as long as God writes down his sitting and standing, and even a single footing place on which he treads in obedience to God, He records all of that as good deeds.

(And they do not spend anything, whether small or large, nor cross a valley, but it is recorded for them, so that God may reward them for the best of what they used to

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do.) This and what preceded it are summarized in the Almighty's saying: (So whoever does an atom's weight of good will see it), and the purpose of this detail is to encourage people to do good, and to incite jihad against those who strive to spread corruption on earth.

Had it not been for a group of people from every faction. Verse 122-123:

(And it is not for the believers to set out all together, unless a group of them sets out from each group to gain understanding in the religion and to warn their people when they return to them.) Perhaps they will beware (122) O you who have believed, fight those of the disbelievers next to you and let them find in you harshness, and know that God is with the righteous (123))

the language :

Going out for jihad. And the group is a large group. The sect is a small group. Jurisprudence is learning jurisprudence. And those next to you, i.e. those whose country is close to your country. And the severity.

Parsing:

All conditions. If it were not used as a verb as it is in the verse, then its meaning is a request, such as "hala." If it enters a noun, it is a letter that indicates the absence of something due to the presence of something else. The infinitive noun of "to understand" is in the genitive case with the "lam" related to a group.

Meaning:

(And it is not the case that the believers would go out all together.) This verse is related to the previous verse, which is (It was not for the people of Medina and the Bedouins around them to lag behind the Messenger of God). The connection between the two verses is that when the previous verse was revealed, the Muslim tribes said: By God, we will not fail after today in the campaign with the Messenger of God, and they flocked to Medina for this purpose. Then, Glory be to Him,

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revealed: (And it is not for the believers to go forth all together) meaning that they are not required to go out all together in every expedition that goes out for jihad. Rather, this differs depending on the invasions and the necessities. Sometimes jihad is obligatory upon each individual, and it is not waived for all by the action of some, and sometimes it is sufficient that if some undertake it, it is waived for the others. As for determining one of the duties, it is left to the command of the Prophet. (PBUH)... All Muslims will flee if they are all mobilized, and a group will flee rather than a group if they are mobilized as well.

(If only a group from every group of them had not set out to gain understanding in the religion and to warn their people when they returned to them, that they might beware.) After God Almighty made it clear that a general mobilization is not obligatory in every campaign, He explained that there are duties other than jihad that must be carried out just as jihad must be carried out, including that a group of people from every country or tribe depart to Medina or elsewhere to gain understanding in the religion of God, and to know what is permissible and what is forbidden, then they return to their people, so they can guide them and warn them of God's punishment for disobeying Him and disobeying His command (perhaps they will They will beware) and the meaning of "perhaps" here is the request, not the hope, that is, they must listen to the guides and obey.

This is what we go for in interpreting this verse, disagreeing with most or many of the commentators

Those who made understanding the religion a characteristic of the resident sect, not the reneging sect, and they said in explaining the verse: Muslims must be divided into two sects: one sect that will depart for jihad, and another that will remain in Medina learning the Sunnahs and duties... The interpretation that we went to has its origin in the narrations of the Prophet's family (may God bless him and grant him

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peace), and they are more knowledgeable about the Qur'an and its secrets, than those narrations: that a questioner asked Imam Jaafar al-Sadiq. (peace be upon him) about the meaning of the saying of the Prophet (peace and blessings be upon him): My nation's differences are a mercy? He said: What is meant by disagreement is not dispute, otherwise their agreement would be punishment. Rather, what is meant is frequenting the land to seek knowledge. Then the Imam inferred the intention of this meaning in the Almighty's saying: (And if not a group of them should flee from every group of them) etc..) There is no doubt that this inference is not complete unless jurisprudence is an attribute of the rebellious group, no. Resident sect.

The scholars of fundamentals have inferred from this verse that the news of a single person transmitted from the infallible is evidence that must be acted upon in legal rulings. The basis for inferring the verse is that God Almighty has made it obligatory for the scholar to teach and warn, and if this is obligatory for the scholar to teach and warn, and if this is obligatory for the scholar, then the ignorant person must accept what the scholar says and act upon it. Otherwise, the obligation to teach and warn is null. Also, if it is obligatory for the ignorant to learn, then it is obligatory for the scholar to teach. Otherwise, the obligation for the ignorant to learn is null.. The Imam said. Ali (peace be upon him): "God did not require the people of ignorance to learn, until He required the people of knowledge to teach."

(O you who have believed, fight those of the disbelievers next to you.) This verse urges Muslims to fortify the borders and protect them from the enemies of God and their enemies. It was stated in Majma' al-Bayan in the interpretation of the Almighty's saying: (Those who are next to you): "That is, fight those who are close to you among the disbelievers who are closest to them, so that is closest, unless there is an acquiescence - that is, a truce or a treaty - and this is an indication that the people of every frontier must defend themselves if they fear for the foundation of Islam - or for a Muslim country - even if there is no just imam." In the first volume

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of this interpretation, page 269, we spoke in detail about fighting the infidels under the title "Islam is a war against injustice and corruption."

Imam Zain Al-Abidin and the elements of war:

(And let them find among you ruthlessness.) Roughness here is a metaphor for strength and immunity, and fortifying the borders with a strong fortification. (And know that God is with the righteous) those who believed in Him with sincere faith, and were sincere in fighting His enemies and their enemies, and prepared for Him whatever strength they were able, just as God, may His wisdom be exalted, commanded them.

Among the masterpieces of what was mentioned in this section is a supplication by Imam Zain al-Abidin Ali bin al-Hussein (peace be upon him), in which he called out to his Lord, and prayed for the owners of the borders and the protectors of the Islamic countries, and he included the broad outlines of victory in the war against the enemy, in what he said:

"O God, bless Muhammad and the family of Muhammad, increase their equipment, sharpen their weapons, guard their possessions, prevent their encampment, unite their group, manage their affairs, unite them with the sufficiency of their supplies, help them with patience, be kind to them with deception, make them aware of what they are ignorant of, teach them what they do not know, make them forget when they meet the enemy, mention their worldly deception, and erase vanity. Remove from their hearts the dangers of wealth and temptations, and keep Paradise before their eyes."

These lines that he mentioned are the basic components of victory that modern science has concluded - as we think -: abundance of weapons, no matter how many of them are destroyed, enough remains, sharpened and illuminated, and all modern weapons are included, even corn and guided missiles, and ample supplies for every

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soldier, and knowledge of the arts of war and the use of weapons and everything related to war, whether planning, bravado or restraint, and knowledge of the ways of deception and plotting against the enemy and misleading him from what lies ahead of him. Uniting the ranks and uniting the hearts to be sincere in fighting and being patient with its pain until death, forgetting the world and its wreckage when confronted, stabbed and beaten, and believing that a person's martyrdom for the sake of his religion and his country is the greatest profit and victory. As for the bottom line in this monologue, the Imam said: "Remove from their hearts the dangers of money and temptations and set Paradise before their eyes."

Have the Arabs and Muslims, past and present, come and become eaters of every eater except through money and temptations? The setback of June 5, 1967 is sufficient witness and evidence. Thirteen centuries have passed since these words, and yet even if a great leader

War in this era He wrote a book on the causes of victory, which was only an explanation of these brief words spoken by Imam Zain Al-Abidin and the master of those who prostrate.

And when Surah verses 124-127 were revealed:

(And when a surah is revealed, then among them are those who say, "Which of you has this increased him in faith?" But as for those who believe, it has increased them in faith, and they rejoice. (124) And as for those in whose hearts is a disease, it has added one abomination to their abomination, and they died while they were disbelievers. (125) Do they not see that they are tried once a year or Twice, then they do not repent, nor do they remember. (126) And when a surah was revealed, they looked at each other, "Can anyone see you?" Then they turned away. God turned away. their hearts because they are a people who do not understand (127))

Parsing:

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If (what) is redundant. As for opening the hamza, and tightening the meem, it is a conditional and detailed letter, and its answer must be linked to the fa. And faith is discernment. Does he see you from anyone? The sentence is the object of a deleted statement. That is, they say: Does he see you from anyone? It is an additional sentence, and one is the subject.

Meaning:

(And when a surah is revealed, some of them say, "Which of you has this increased faith?") The pronoun among them refers to the hypocrites, and the meaning is that some of the hypocrites used to belittle the Qur'an, and asked:

Is there any wonder in this? So they make themselves, which were blackened by greed and sins, a standard for truth and honesty.. What is strange is that the polytheists were acknowledging the greatness of the Qur'an and its profound influence on souls, and they advised each other not to listen to it for fear that it would attract them to Islam from where they did not realize: (And those who disbelieved said, "Do not listen to this Qur'an," and they negated it in it. Perhaps you will prevail.) - 26 Fussilat. If this indicates anything, it indicates that hypocrisy is worse in effect and more severe than polytheism.

And God Almighty answered the hypocrites by saying: (But as for those who believe, it increases them in faith) meaning, if you hypocrites do not find in your souls a good effect of the surahs of the Qur'an and its verses after desires and purposes have been imprinted on them, then the believers will increase therein guidance and certainty because their souls are pure and pure, not defiled by filth and impurity like yours. (And they give good tidings) whenever a surah or verse from the Qur'an is revealed because it gives them good tidings of Paradise and guides them to the right path.

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(And as for those in whose hearts is disease, it has added one abomination to their abomination.) Everyone who turns away from the truth and reality and derives his faith and opinions from himself and his perceptions is sick in heart and mind, and if he is called to descend upon the rule of reality and refuses - his sickness increases and worsens... Hypocrisy is a disease because it is falsehood and distortion, and the hypocrite becomes sicker the more he descends into denial and stubbornness towards the truth and its signs... And the hadith applies to the hypocrite who is likened to the worldly life like a silkworm, the more it wraps itself around itself the further away it is from coming out. Until it dies in grief (and they died while they were disbelievers) due to their bad choices, just as the silkworm died due to the making of its own hands.

(Do they not see that they are tested once or twice every year?) What is meant by temptation here is to expose the hypocrites and make their affairs apparent to everyone, and this verse is connected to the verse before it, which is (And when a surah is revealed, then among them are those who say) etc.) The point of connection is that the hypocrites used to intend evil for the Prophet (PBUH) and criticize him, including their saying: He permitted - as previously - and God was Glory be to Him, God informs His Most Noble Prophet of what they spend the night and what they attack, and the Prophet (PBUH) scolds them and exposes them. This was repeated every year once or more, and it is a clear indication of the truthfulness of the Messenger, and that the Qur'an is from God, so they were to learn and believe, and not say mockingly and mockingly: Which of you has this increased faith in?

(Then they will not repent.)

(And they do not remember.) And only those of understanding mind remember, and their hearts and minds have been blinded by desires.

(And when a surah was revealed, they looked at each other.) This is the case with hypocrites in every time and place. If they are unable to confront the truth and

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confront argument with argument, they steal glances, wink, and laugh, thereby expressing their deep-rootedness in disbelief and misguidance, and their inability to turn away from falsehood. people, nor do they hide from God, and He is with them, when they utter what He does not approve of in words." (An-Nisa' 107).

(Then they departed) meaning, they did what they did and went about their business, ignoring their crime, as if they had not done anything. (God has diverted their hearts because they are a people who do not understand.) God turned their hearts away from the truth after establishing proofs and evidence for it, and after they opposed him and refused to submit to him, they understood the direct reason for the turn away, and it was attributed to God through them. It has been the custom of the Holy Qur'an to attribute to God many of the actions of His servants, given that He is their Creator and the One who disposes of the universe and its things.

To the believers, He is Compassionate and Merciful, verse 128-129:

(Indeed, there has come to you a messenger from among yourselves; dear to him is what you have troubled. He is anxious for you towards the believers, Compassionate and Merciful. (128) But if they turn away, then say: God is sufficient for me. No. There is no god but Him, in Him I trust, and He is the Lord of the Great Throne (129))

the language :

It is dear to him, meaning it is difficult for him. Hardship and hardship. Being keen on something that is scarce due to intense desire for it.

Parsing:

Mighty is an attribute of the Messenger. And you did not mean (what) as an infinitive, and the infinitive infinitive is a subject for Aziz. Keen, compassionate, and merciful are qualities like Mighty, and believers are associated with Compassionate. "My sufficiency," in the sense of "kaafini," is a subject, and the word "jalala" is a

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subject that predicates a predicate. It is possible for my sufficiency to be a predicate, and God is a subject.

Meaning:

(Indeed, there has come to you a messenger from among yourselves) This speech is directed to every human being who searches for the truth and wants guidance to it. The Messenger is Muhammad bin Abdullah (may God bless him and grant him peace). God sent him to all of humanity, to save them from ignorance and misguidance, and guide them to the path of truth and goodness. Whoever seeks them only has to look consciously and impartially at the biography of Muhammad (may God bless him and grant him peace) and his Sunnah. The book that he brought was from God. Hundreds of millions, past and present, have believed in it, including scholars and philosophers who left the religion of their fathers and grandfathers and embraced Islam after their minds and hearts were comfortable with it, and after they saw His most honorable Prophet, as God described him by saying:

(Mighty to him is what you have suffered. He is anxious for you towards the believers, Compassionate and Merciful.) It is dear to him to encounter a hated being on the face of the earth, even if it is an animal, who is keen on the guidance, happiness, and well-being of all people. As for his compassion and mercy, it has spread to all people: (And We have not sent you except as a mercy to the worlds) - 107 The Prophets. Among his hadiths: "I am a stone that has been guided. May God have mercy on those who are merciful. Have mercy on those on earth, and He who is in heaven will have mercy on you."

You ask: God Almighty said in this verse: (To the believers, He is Compassionate and Merciful) and He said in Surat Al-Anbiya: (And We have not sent you except as a mercy to the worlds) meaning believers and non-believers, so what is the reason for combining the two verses?

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The answer: What is meant by his saying: (And We have not sent you except as a mercy to the worlds) is that the religion of Muhammad is the religion of humanity, and his law is a mercy to all people. If they had followed it and acted upon it, it would have filled the earth with goodness and justice. As for his saying: (To the believers, Compassionate and Merciful) it means that he is very merciful.

And mercy is for those who believe in the truth and refrain from harming people. As for whoever assaults them and violates one of their rights, he will be treated as harshly as he is for falsehood and corruption, and he will not be subjected to complacency or compassion. This is the religion of humanity and mercy. God Almighty has forbidden mercy in imposing punishments on criminals. God Almighty said: (So flog every one of them.) One hundred lashes, and no compassion will seize you for them in the religion of God.) - 2 An-Nur.

Ibn al-Arabi said in the fourth part of "Al-Futuhaat al-Makkiyah": What is meant by believers is those who believe in truth and falsehood, not specifically those who believe in truth...and this is a Sufi slander.

(Then if they turn away, then say, "Allah is sufficient for me. There is no god but Him. In Him I put my trust, and He is the Lord of the Great Throne.") This is the mission of the Messenger: to convey the message, and that is enough. Whoever is guided is only guided for his own sake, and whoever goes astray is only going astray for it. The Prophet (PBUH) was absolutely certain that God is sufficient for him and strengthens him with His help and care, because he has put his trust in Him alone. There is no god but Him. We conclude this surah with what the author of Tafsir Al-Manar concluded, saying:

"As for God Almighty's selection of Banu Hashim over the Quraysh, it was due to the virtues and generosity they excelled at. Hashim is the leader of the tribe of Quraysh who took a pledge from the Roman Caesar to protect them on the summer

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trip to the Levant, and from the government of Yemen on the winter trip. He was the first to break porridge for the poor of his people and for all the people of the Hajj season, and he raised his son Abdul Muttalib with generosity and generosity. In short, Bani Hashim were the most honorable of the Quraysh in morals, and the furthest away from arrogance and selfishness. No one would dispute that with them.
In some narrations, the last verse to be revealed from heaven is the Almighty's saying:
(Allah is sufficient for me, there is no god but Him. In Him I put my trust, and He is the Lord of the Great Throne.)

Surah Yunus

Surah Yunus
It is Meccan, and its verses are 109. It was said that three or four of them are Medinan verses, and their subject matter, like the subjects of the Meccan surahs, revolves around proving the foundations of the faith.
In the name of God, the most gracious, the most merciful
These are the verses of the Wise Book, verses 1-2:
(Lord, these are the verses of the Wise Book. (1) Is it a wonder to the people that We inspired a man among them to warn the people and give good tidings to those who believe that they have It is truthful in the sight of their Lord. The disbelievers say, "Indeed, this is an obvious sorcerer." (2)
the language :

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The sign verse. What is meant by the book here is the Qur'an. Al-Hakim is used to mean the ruler, the arbitrator, and the one with wisdom, and this meaning is more apparent. The veracity of any good precedent has been set.

Parsing:

The attributed source is that We revealed a name, "It was," and "amazing" is its news, and people are in a state of astonishment. And warn (that) is interpreted to mean any. The infinitive infinitive is that they have a preposition of truthfulness in the genitive case with the deleted b, and it relates to human beings.

Meaning:

(R) These letters were previously talked about at the beginning of Surat Al-Baqarah (those are the verses of the Wise Book). This is an indication that every verse of the Qur'an contains wisdom and detail of discourse.

(Is it a wonder to the people that We revealed to a man among them?) The deniers have found it difficult for God to contact one of His servants and choose him instead of them. This exclusion has its reasons:

The first is that they treated Muhammad (PBUH) harshly with themselves, so if God did not communicate with them, then he should not communicate with anyone else. We find the answer to that in verse 124 of Al-An'am: (God knows best where He will place His message) meaning that Muhammad (PBUH) has qualities and honors that qualify him for the message without them.

Second: They were ignorant of the type of connection with God, and they thought that His connection with Muhammad, the Almighty, was just like their connection with each other, and this is what minds reject. We find the answer to this illusion in the Almighty's saying: (And it is not for a human being that God should speak to him except by revelation or from behind a veil or He will send a messenger) - Al-Shura 51.

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Third: and it is the most important, that Muhammad (PBUH) brought to them what they do not believe or are familiar with: "We have not heard of this among our forefathers" - 24 "The Believers." The answer is the Almighty's saying: "He said, 'Indeed, you and your fathers were in clear error.'" 54 Prophets.

(Warn the people and give good tidings to those who have believed that they will have a rightful place in the sight of their Lord.) After God Almighty made clear the amazement of the unbelievers regarding the revelation to Muhammad (PBUH), He explained the truth of what was revealed to him, and that it is a warning and good tidings, a warning to those who disobey and disobey God's command of painful punishment, and good tidings to those who complied and obeyed with great reward, and he expressed this reward by saying: (Indeed, they will have the right to be honest with their Lord). If this is the revelation or the revelation, and Muhammad (PBUH) was qualified to bear it and convey it, then where is the place for amazement? God Almighty does not leave people without a trustworthy Messenger who informs them of the good he wants for them and the evil he hates, so that they may avoid this and do that, and so that they will not have an argument against him if they differ.

Muhammad (PBUH) is the one who is responsible for this message and the message, rather than the people, so he must be the Messenger who conveys the message about God, rather than them.

(The unbelievers said, "Indeed, this is an obvious magician.") They described Muhammad (PBUH) as a magician, because they denied that the Qur'an was a revelation from God, and they were also unable to produce a surah like it, so nothing remained in their claim except magic.. They were ignorant or ignored that everything in the Qur'an is truths about which there is no doubt, and that magic is falsehood that cannot be built on any basis.

Creation in six days, verse 3-4:

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(Indeed, your Lord is God, who created the heavens and the earth in six days, then settled upon the Throne, managing the matter. There is no intercessor except after His permission. That is God. Your Lord, so worship Him. Then will you not remember? (3) To Him is the return of all of you. God's promise is true. Indeed, He initiates creation, then returns it, that He may reward those who believe and work. (4)

Parsing:

A sentence that denotes a condition of the pronoun in level. There is no intercessor (from) an additional one, and there is no intercessor for a beginner, and after his permission (from) an additional one. They are all a pronoun in your reference. God's promise is directed at the source. And really like him. And since they were related to an omitted predicate of an omitted subject, that is, because they were.

Meaning:

(Indeed, your Lord is God, who created the heavens and the earth in six days, then settled upon the Throne, managing the matter.) The days of God Almighty are not like our days, and where did the days come from before the universe existed? So, what is meant by days here are advances or phases, while what is meant by the throne is conquest, and this verse was presented with its interpretation in Surah Al-A'raf, verse 54.

(There is no intercessor except by His permission.) This is like the Almighty's saying: (Who is there to intercede with Him except by His permission?) - 255 Al-Baqarah, and its interpretation in Part 1, p. 394.

(That is Allah, your Lord, so worship Him) because it is He who deserves worship. As for money, lineages, and authority, they are not gods to be worshipped, nor are there any powers to be subjected to. (So will you not remember?) meaning, do you not understand that Allah alone is worthy of obedience and worship?

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Reckoning and punishment are inevitable:

(To Him is the return of all of you. God's promise is true. Indeed, He initiates creation and then repeats it.) The issue of the beginning and return of creation is one of the major philosophical problems. Some people say: The universe came into being on its own and without being created. These people are like someone who saw a written word and said: It came into being by chance, for no other reason than because the writer did not see the eye's opinion. The one who wrote the lines of the universe is much greater than the one who wrote ink on paper, and the eyes are too despicable to see it, and the minds saw it as one of the paths that inevitably lead to faith. We have written two books on these paths: "God and Reason" and "The Philosophy of the Principle and the Resurrection," and we summarized some of them in part 1, p. 59, part 2, p. 230 of this interpretation.

As for resurrecting the dead and bringing them back again for reckoning and recompense, it was revealed by revelation, and the mind does not refuse it, so it is necessary to believe and believe in it.

God Almighty explained the wisdom of bringing back the dead by saying: (That He might reward those who believe and do righteous deeds with justice. And those who disbelieve - for them will be a drink of boiling water and a painful punishment because they disbelieved.) God Almighty has empowered man to act, and given him a mind with which he can distinguish between

Good and evil, and He forbade this, and commanded Him to do that, so whoever obeyed obeyed Him, and whoever disobeyed disobeyed Him, then each went to his hole, without the obedient being rewarded and the disobedient being punished. Rather, many of the disobedient were tyrannical and tyrannical, and they filled the earth with injustice and oppression, and no one would hold them accountable, and no questioner would ask them. If it is assumed that there will be no resurrection and

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no reckoning tomorrow, then this means that the oppressor The oppressed, the believer, and the unbeliever are the same in the eyes of God. Rather, the unbeliever is better and better in His sight than the believer, and the corrupting tyrant is more honorable to God than the one who was martyred for the sake of His pleasure. There is no doubt that this is incompatible with God's justice, wisdom, and power, and even with His existence. God is exalted above that. We have seen many of the oppressed crying out from the depths, saying: If God existed, he would not have left a tyrant on the face of the earth. .. And this statement is nothing but a reflection of the instinct to believe in the existence of a just and capable One who takes revenge on the oppressed from the oppressor, but they hastened retaliation due to the burning of pain, and they were astonished from their nature that God had created in them (1) and they said what they said.

I wrote books and articles on proving resurrection, reckoning, and recompense, and when interpreting verses related to that, and now the verse that I am interpreting brings me back to it, and it has revealed to me that the strongest evidence for proving resurrection is the Almighty's saying: (Today every soul will be recompensed for what it has earned. There is no injustice today. Indeed, God is quick in reckoning.) 17 - Forgiver. It is the meaning of the verse that we are interpreting, but it is clearer.. It carries its proof with it, and indicates itself by itself.. Today every soul will be rewarded for what it has earned. And why? Because there is no injustice with God, but rather He is quick to judge. The rational analysis of this issue is that if it were not for this day in which every soul is recompensed for what it has earned, God would be unjust, and His existence would be a curse, and His assignment would be in vain. Glory be to Him, Most High, above what they describe. The inevitable result of this logic is that whoever denies resurrection, reckoning, and reward has denied the existence of God from where He wants or does not want.

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(1). See the interpretation of verse 41 of Al-An'am, the paragraph "God and nature."

Number of years and reckoning, verses 5-10:

(It is He who made the sun a light and the moon a light and ordained it as stations so that you might know the number of years and the reckoning. God did not create that except with the truth. He details the signs for a people who know.) (5) Indeed, in the alternation of night and day, and in what God has created in the heavens and the earth, there are signs for a people who fear (6) Indeed, those who do not hope for the meeting with Us are content with the life of this world. And be at ease therein, while those who are heedless of Our signs (7) Their abode is the Fire because of what they used to earn. (8) Indeed, He will guide those who believe and do righteous deeds. Their Lord, by their faith, rivers flow beneath them in Gardens of Bliss (9) Their supplication therein is, Glory be to You, O God, and their greeting therein is peace, and their last supplication is that Praise be to God, Lord of the Worlds (10))

the language :

Estimate something by making it a certain amount. Heedlessness and forgetfulness. What is meant by their supplication here is their supplication.

Parsing:

The yaa in dia is inverted from the waw because the original is light. He estimated it in the sense of saying it, "ha" is the first object, and "manazal" is the second object. For signs for a people who fear (signs) is a name that is delayed, and in the difference of the night is news that is advanced. Their abode is the Fire, for those are the first beginning, and their abode

A second subject, and fire is its predicate, and the sentence is from the second and its predicate is the predicate of the first, and the first and its predicate is the predicate of

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those who do not hope. Their claim is a subject, and Glory be to You is in the accusative case, and He is the dominant subject of the predicate, or the predicate of the subject is deleted, meaning they say, Glory be to You. And praise (that) is lightened from the heavy word, and its name is the omitted relative pronoun, meaning it is praise, and the sentence is another predicate and their claim is in the genitive case by addition.

Meaning:

(It is He who made the sun a radiance and the moon a light.) It was said: Light and light are two synonymous words that express one meaning. It was said: The meaning of each differs from the meaning of the other. The word "light" indicates what its light was intrinsic and was not derived from others, such as the light of the sun. The word "light" indicates what its light was acquired from others, such as the light of the moon, for it was acquired from the sun. It should be noted that the verse was not intended to explain any of that, but rather the intention was to draw attention to the unity and power of God, just like the verse after it without a break, and that the wisdom from the planet sun and the moon was not indicated. To him by saying: (And He has ordained it in stages so that you may know the number of years and the reckoning.) The pronoun in its destiny refers to the moon, and the meaning is that God Almighty has made fixed houses for the moon that do not change or change, just like other laws of nature, and the intention of this stability is to control the times without which life cannot be complete, and we talked about that when interpreting verse 36 of Surat Al-Tawbah and verse 96 of Surat Al-An'am. (God did not create that except with the truth. He details the signs for a people who know.) God Almighty has detailed the verses of the universe in terms of creation and creation, explanation and clarification, for everyone to whom God has given the readiness for contemplation and reasoning that leads to belief in God, His power and wisdom.. And He has preceded more than once that He, the Almighty and Exalted, attributes

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to Him the cosmic phenomena and the changes taking place according to their natural laws, attributing them to Him in terms of attributing action to its first cause that lies behind the phenomena, so that man will always remember who is the Creator who disposes of things. universe.

(Indeed, in the alternation of night and day, and in what God has created in the heavens and the earth, there are signs for a people

They are pious. Its counterpart was previously mentioned with the interpretation in vol. 1, p. 251, verse 164 of Surat Al-Baqarah.

(Indeed, those who do not hope to meet Us and are satisfied with the life of this world and are content with it, and those who are heedless of Our signs) This verse is a threat and a warning to those who do not believe in the Hereafter and its reckoning, and it says: Whoever dies has passed away, rushing along with his whims and desires. Heedless of the universe and the lessons and sermons in it, and of the call of the prophets and reformers, distracted from everything except the world and its pleasures. (Their abode is the Fire because of what they earned.) This is the punishment for whoever lies about the Last Day and takes his own whims as his god, not caring about truth or justice. It should be noted that this threat and threat is not specific to those who disbelieve in meeting God in word and deed, as it also includes those who believe in Him theoretically and deny Him in practice. Those who pray and fast and believe in judgment and punishment, and then do not shy away from God's prohibitions, will be in the fire of Hell with those who deny and are stubborn. His hand won.

Where are the righteous?

(Indeed, those who believe and do righteous deeds, their Lord will guide them because of their faith; beneath them rivers will flow in gardens of bliss.) What is meant by guidance here is reward, meaning that God rewards them because of their

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faith.. In the previous verse, God Almighty mentioned the deniers, their descriptions, and their fate, and in this verse He mentioned the believers, their descriptions, and their fate, as is His custom, glory be to Him, of contrasting opposites in description and fate. The believers, unlike the deniers, hope to meet God, and refrain from what He has forbidden, in accordance with their religion and faith, and God Glory be to Him. He will reward them with Gardens beneath which rivers flow.. It was stated in the hadith: God, Blessed and Most High, will say on the Day of Resurrection: Today I will lower your lineage and raise my lineage... Where are the righteous? This is the call of God on the Day of Truth and Decisiveness: Where are the righteous, the truthful in their words, and the sincere in their deeds? As for the call of Satan, in this house, the house of injustice and corruption, where are the criminal, reckless, and corrupt tyrants?
Everyone who honors a pious believer because of his faith and piety has called out the call of God: Where are the pious? Anyone who respects a tyrant for his crimes has called out the call of Satan: Where are the criminals? He said

Imam Al-Sadiq (peace be upon him): He hates standing out of respect, except for a man of religion, and he said: No one's hand shall be accepted except the hand of the Messenger of God (may God bless him and grant him peace) or whomever the Messenger of God (may God bless him and grant him peace) is intended for.
The ruling on venerating men differs depending on circumstances. If it is to encourage sin and disobedience to God, then it is forbidden. If it is for love and harmony, and to ward off harm or fulfill the need of a needy, then it is good. Otherwise, it is disliked. As for venerating the fighter for his jihad, the sincere one for his sincerity, the reformer for his reform, and the knowledgeable for his knowledge and work in it, it is part of venerating the rituals and sanctities of God, which he referred to when he said: (And whoever venerates... The rituals of God,

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for they are part of the piety of hearts." (Al-Hajj 32). And his saying: (And whoever honors the sacred things of God, that is better for him in the sight of his Lord) - 30 Hajj.

(Their supplication therein is, Glory be to You, O God, and their greeting therein is peace, and their last supplication is that praise be to God, Lord of the worlds.) This verse in its entirety is a message that the people of Paradise are in spirit and basil. They are not concerned with anything that concerned them in this world's life, such as bringing benefit or warding off harm. They do not demand the establishment of justice and peace, nor the establishment of security and order, nor the increase of wages and salaries, nor anything at all. Everything that the souls desire and the pleasure of the eyes is ready and available, and if they want something, all they have to do is conjure its image in their minds, and for this they devote their time. For praise and praise, and pure greetings: (They will not hear therein any idle talk or sin, except speech, "Peace, peace.") - 26 Al-Waqi'ah. They heard this greeting from God when they met him: (Their greeting on the day they meet Him is peace) - 44 Al-Ahzab. And they heard it from the angels: (And its keeper said to them) - that is, Paradise - (Peace be upon you. You have been blessed, so enter it to abide forever) - Al-Zumar 73. And they heard it from each other. We talked about the Islamic greeting when interpreting verse 54 of Al-An'am.

Even if God causes evil, verse 11-14:

(And if God had hastened evil for people as they hastened good, their time would have been fulfilled for them.

So we leave those who do not hope to meet Us blinded in their transgression. (11) And when harm touches a man, he calls upon Us to lie beside him, or sitting, or standing, so when We remove it His affliction has passed away, as if He had not called us to affliction that touched it. Thus has been made pleasing to the

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transgressors what they used to do. (12) And We certainly destroyed the generations before you when they wronged. And their messengers came to them with clear proofs, but they would not believe. Thus do We reward the criminal people. (13) Then We made you successors in the earth after them. Let us see how you do (14))

the language :

Tyranny exceeds the limit in evil. Blindness, confusion, and hesitation lead to misguidance. The plural of centuries is qarn, and it is the people of every era. Caliphs are the plural of caliph, which is someone who succeeds someone else in something.

Parsing:

With goodness, the ba is for transgression, for his side in the adverbial position, that is, he invited us to lie down. As if it was lightened from the heavy one, and its name is the omitted relative pronoun, meaning as if he had not left us. Likewise, kaf means a proverb in the accusative position of an adjective for a deleted absolute object, i.e. an adornment like that. And likewise We reward. The attributed source "to believe" is related to the omitted word, meaning "they were" meaning they did not want to believe. How do you use a monument?

Meaning:

(And if God had hastened evil for people as they hastened good, their time would have been fulfilled for them.) What is meant is

By good here is what benefits a person in this life, and for this reason he rushes to it and is not patient with it, and what is meant by evil is what is harmed by it, and he naturally rejects it and hates it except for an occasional reason, such as preventing something worse. The poet said:

I endured some evil and feared all

Likewise, some evils are lesser than others

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Or a person is in an unnatural state, such as one who commits suicide, or in a state of stubbornness confronting an opponent who was unable to resist his argument with an argument similar to it, just as the polytheists were unable to respond to Muhammad (PBUH) when God revealed through him the miracles that he had revealed, and they said: O God, if what Muhammad says is true, then rain down stones on us from the sky, or bring upon us a painful torment... And God Almighty answered everyone who sought evil and the descent of torment from the sky, He answered him with wisdom. It requires that God does not respond to his request, but that he keeps it for a while, so perhaps the incident with which he wished evil was removed, and goodness was achieved after him, as happened with many of those who said: Oh God, rain stones from the sky on us. A group of them converted to Islam, and many believers emerged from the loins of others. If God had hastened their death, none of that would have happened.

The bottom line is that they were in a hurry for evil to happen, just as they were in a hurry for good, but God Almighty delayed them to the good that He wanted for them.

(So We leave those who do not hope to meet Us blinded in their transgression.) That is, God Almighty does not hasten the punishment for those who do not believe in resurrection and who disbelieved in the prophecy of Muhammad (PBUH), but rather leaves them alone, even if they rebel against His command, Glory be to Him, and hesitate in tyranny and disobedience.

(And when harm befalls a person, he calls us to his side, or sitting, or standing.) His side, sitting and standing, is a metaphor for his submission and supplication in all his states, movements, and rests. The meaning is that if the slightest calamity were to befall the one who hastened evil, he would lose patience, his nerves would collapse, and he would turn to Us, submissive and humble in all his circumstances, so that We would remove harm from him. (So when We removed his harm from him, he

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passed away as if he had not called Us to Harm touched him. Corrupt conditions may force a person to lie, usury, and flatter those whom he needs, but what forces him to be disobedient and deny what he needs?

Being beautiful and disavowing the one who invited him yesterday to relieve himself, submissively and submissively, so that when he responded to him and got from him what he wanted, he ignored him and passed by as if he had not invited him to the harm that befell him? .. It is not correct to explain this disobedience by corrupt situations, or by anything except recklessness, disbelief in truth and values, and extravagance in this recklessness and disbelief (Thus has been made fair to the extravagant what they used to do). What made their bad deeds seem pleasing to them was their indifference to anything except their own benefits and ambitions. (And indeed We destroyed generations before you when they wronged, and their messengers came to them with clear proofs, but they would not believe. Thus do We recompense the guilty people.) This is a threat from God to those who denied Muhammad (PBUH) that the torment that befell them would befall those nations before them who denied their messengers. An example of this verse and its interpretation is mentioned in Surah Al-An'am, verse 6.

(Then We made you successors in the land after them, that We may see how you do.) One nation passes and another succeeds it, but the purpose of mankind on this earth is knowledge and useful work.

And you ask: God Almighty says: (And I did not create the jinn and mankind except to worship Me) - 56 Al-Dhariyat. And you say: God created man for knowledge and useful work?

The answer: What is meant by worship in the aforementioned verse is good deeds, as evidenced by the Almighty's saying: (And good deeds exalt them) - 10 Breaking fast. Rather, God Almighty created the universe with His earth and heavens for the sake

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of good deeds. His greatness said: (And it is He who created the heavens and the earth in six days, and His Throne was over the water, that He might test you as to which of you is best in deeds.) - 7 Hood. We explained the meaning of testing and testing from God when interpreting verse 94 of the Table.

You are in a Quran other than this, verse 15-17:

(And when Our clear verses are recited to them, those who do not hope for the meeting with Us say, "Bring a Qur'an other than this, or change it." Say, "It is not for me to change it of my own accord."

I follow only what is revealed to me. Indeed, I fear, if I disobey my Lord, the punishment of a great day. (15) Say, "If God had willed, I would not have recited it to you, nor would I have informed you of it, for I had remained among you." A lifetime before him. Do you not understand? (16) So who is more unjust than he who invents a lie against God or denies His signs? Indeed, the criminals will not succeed. (17))

the language :

By my own accord, meaning from myself, and it is used in the sense of direction. It is said: He sat on his own, meaning towards him. Omar is used in the ḍammah of the ayn and the meem to remain, and with the opening of the ayn and the sukūn of the meem it is used in the vowel to remain, and in the oath, you say: By my life I have not done, that is, by my religion what I have done.

Parsing:

The relevant source is that I change the name to be, and I have news. And if he follows (that) it is negated. And I know you is a past tense verb from dreet. Omar is deleted by deleting the genitive, i.e. the amount of age, then the adverb is deleted and the genitive is taken its place.

Meaning:

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(And when Our clear verses are recited to them, those who do not hope to meet Us say, "Bring a Qur'an other than this, or change it.") What is meant by those who do not hope to meet God are polytheists.. The Prophet (PBUH) used to protest against them and against the Jews and Christians with the Qur'an, and would argue with them in a way that was best, and the debate between him and the polytheists and the Jews was violent, because they were the people most hostile to him and turned away from him, and this was previously discussed in many verses. As for the Christians, some of them were a delegation.

He paid him tribute like the Christians of Najran, and some of them were about to invade Medina, so the Prophet (PBUH) cut off the road against them and invaded them in the land of the Levant.

The polytheists were suggesting to the Prophet (may God bless him and grant him peace) various forms of their ignorance and absurdity, such as what is indicated in verse 118 of Surah Al-Baqarah, where they asked the Prophet to have God speak to them orally. As for the verse that we are interpreting, it tells of their suggestion to the Messenger of God (may God bless him and grant him peace) to bring them a Qur'an other than this in its entirety, or to distort it by pruning and grafting, because this Qur'an has given them a new religion: it calls To monotheism and belief in resurrection and recompense, and recognizes the principle of justice and equality, abolishes classes and privileges, and forbids usury and injustice. They believe in polytheism, deny resurrection, and permit whatever they desire. So they asked Muhammad (PBUH) to bring them a Qur'an that would approve of their religion and traditions, or to delete from the Qur'an that he had given them what they were not satisfied with - at least...

What is the difference between this request from the polytheists of pre-Islamic times, and many of the youth of the twentieth century civilization who say: Why religion,

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what is permissible and what is forbidden? .. Yes, in the civilization of the Minjub and the Microjub there is no need for any principle or religion.

(Say: It is not for me to change it of my own free will, if I only follow what is revealed to me. Indeed, if I disobey my Lord, I fear the punishment of a great day.) The Messenger is a transmitter of God, not a legislator, just like the narrator of the hadith on behalf of the Messenger. It was mentioned in the hadith about him that he said: "Whoever lies about me, let him take his seat in Hell." So how could he lie about God? Far be it from the one who is infallible from error and error. The verse contains an attack on those who issue fatwas and rule without evidence from the Sharia. It also contains conclusive evidence that the Prophet never ruled based on his own ijtihad, and that all his rulings were inspired by God, and that whoever permitted ijtihad on him has compared it with other jurists. By the way, we point out that the Shiites prohibited ijtihad from the Prophet (PBUH). The Sunnis differed among themselves. Some of them agreed with the Shiites, and many of them permitted ijtihad according to the Prophet.

(Say, "If God had willed, I would not have recited it to you nor would I have informed you of it.") The pronoun "reciting it" and "it" refers back to the Qur'an, and the meaning is, "If God had willed, He would not have sent me to you so that you might learn and do according to the Qur'an what I have called you to do." But I did what I did in implementation of God's will. "I have remained among you for a lifetime before that."

Do you not understand? Whoever lives among his people for forty years before it was revealed to him, he did not read a book, nor did he learn knowledge from anyone, nor did he make any gesture for which he would be held accountable. Rather, his entire life was of virtues, honors, honesty, and trustworthiness, until he was called the Truthful and the Trustworthy. Do you not understand that whoever is

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like this is the furthest of people from lying and slander? .. This is, until the facts of the Qur'an are sufficient and comprehensive evidence in indicating its truthfulness and greatness.

(For who is more unjust than he who invents a lie against God or denies His signs?) The meaning of he fabricated a lie against God is that he attributed to God's religion what he is innocent of, and the meaning of he lied to His verses is that he denied what was from it at its core, and this is the heresy about which the greatest Messenger said: "Every heresy is a misguidance, and every misguidance is in Hell" (Indeed, criminals will not succeed) because the path to success and salvation is honesty and sincerity, but lying and slander is the path Destruction and humiliation, and only a wretched and criminal will do so.

And they say: These are our intercessors, verse 18-20:

(And they worship besides God that which neither harms them nor benefits them, and they say, "These are our intercessors with God." Say, "Will you inform God of what He knows not in the heavens or on the earth?" Glory be to Him, Most High above what they associate with Him. (18) And mankind was but one community, so they differed. And had it not been for a word that had preceded from your Lord, it would have been decided between them concerning that in which they differed. (19) And they say, "If only a sign had been sent down to him from his Lord." So say, "Indeed, the unseen belongs to Allah. So wait. Indeed, I am with you among those who wait." (20))

Meaning:

(And they worship besides God that which neither harms them nor benefits them.) These are the ones who said

To the Messenger of God (PBUH): Bring a Qur'an other than this or change it. They used to worship idols, believing that they were beneficial and harmful, as

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evidenced by the Almighty's saying: (And they say, "These are our intercessors with God"), but their belief is based on nothing but delusion and imagination. God commanded Muhammad (PBUH) to say, discrediting their claim: (Will you inform God of what He does not know in the heavens or On earth - Glory be to Him, Most High above what they associate with Him. The polytheists claimed that their idols interceded for them with God, and if this were true, God would have known about this intercession, and since He does not know about it, the polytheists' claim must be a lie and slander.

(And mankind was only one nation) according to the nature of God with which He created people, then desire scattered them from their origin, and divided them into sects in their religion after they had been guided to the pleasures of life, and they raced to attain them. (And if not a word had preceded from your Lord, it would have been decided between them.) Concerning that they differ.) What is meant by the word of God here is not to hasten the punishment for the disobedient, and the reward for the obedient. Rather, He postpones all of them until the day they are resurrected, so that every human being can attain, with his own will, what he approves of for himself, whether good or evil, virtue or vice. If God had hastened the punishment for those who had wronged people, He would have judged between them in harmony and without disagreement, but out of fear, not out of will. There is no doubt that this is a delay that nullifies the reward. Punishment is a violation of His Almighty's wisdom, which decreed that every human being should reveal his true nature through the deeds he performs and chooses for himself in terms of perfection. An example of this verse was mentioned in Surat Al-Baqarah, verse 213, and in Surat Al-Ma'idah, verse 48.

(And they say, "If only a sign had not been sent down to him from his Lord.") God has revealed to Muhammad (PBUH) many signs and miracles, but the polytheists who said this want a sign against their desires, and a miracle that they propose and

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impose, such as their saying: (If only God did not speak to us) - 118 Al-Baqarah. And their saying: "If only an angel had been sent down to him, and there should be with him a warner" - 7 Al-Furqan, and other such nonsense and absurdity. We previously talked about their corrupt suggestions in Part 1, page 188, when interpreting verse 118 of Surat Al-Baqarah.

(Say, "Indeed, the unseen belongs to Allah, so wait. Indeed, I am with you among those who wait.") That is, say, O Muhammad, to those who are stubborn: The sign you asked for is in the hands of God, and I have no control over it

Something, and I do not know whether or not God sent it down from the sky. You and I are equal in that. Let us wait to see which of the two groups is more deserving of security from God's wrath and punishment.

Say, "God hasteneth deception." Verse 21-23:

(And when We made the people taste mercy after adversity had touched them, behold, they plotted, according to Our signs. Say, "God is quickest in plotting. Indeed, Our messengers write down what you plot." (21) It is He who directs you on land and sea until, when you were in the ark, and a good wind sailed by them and they rejoiced in it, a stormy wind came to it and it came to them. waves from every place, and they thought that they were surrounded. They called upon God, sincere in religion to Him. If You save us from this, we will certainly be among those who are thankful. (22) So when Save them when they seek unjustly in the land. O people, your oppression against yourselves is only the enjoyment of the life of this world. Then to Us is your return. Then We will inform you of what you used to do (23))

the language :

What is meant by God's cunning is His hidden plan, which makes the cunning and deceitful person evade his cunning and deceit. He may use God's cunning to punish him. Direction is movement without the choice of the person being moved, and it

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includes a person who is moving without a choice. The astronomy is the ships and is used to refer to the plural and the one. The windy one is the one that blows things around and breaks them, and it includes a strong and stormy wind. And he was surrounded, meaning he perished.

Parsing:

If for them (if) for surprise occurred in the answer if we tasted. Discrimination is subtle. The Nun in Green is the pronoun of astronomy. And their conscience for people. And sincere and conscientious in their supplication. And if they (if) to the surprise occurred in the answer to what. The enjoyment of life is in the accusative case in the nominative case, meaning enjoy the enjoyment of life, and it is permissible to be nominative as a predicate of a deleted subject, meaning that is enjoyment.

Meaning:

(And when We made the people taste mercy after adversity had afflicted them, behold, they had scheming. This is mentioned in Our verses.) It was said that what is meant by people here is the polytheists in particular, and this statement is not far from the context, as the previous verses spoke about the polytheists, but this does not prevent the threat from being general and including everyone who denies God's blessings, whether the denial is on the part of the believer or the unbeliever, before or after the adversity. In all cases, the content of this verse coincides with the previous verse No. 12, which is: "And when adversity touches a person, he calls upon Us on his side, or sitting or standing. When We removed his harm from him, he passed away as if he had not called us to the harm that befell him." This verse says: Man remembers God in hardship, and forgets Him in ease, and the verse that we are interpreting says: If God turns man's hardship into ease, he deceives in His signs. What is meant by this deception is that he denies the signs of God, and denies that

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God Almighty is the reason for removing harm and calamity from him, and explains this revelation with reasons that have no foundation or basis, such as idols, planets, coincidence, and other corrupt interpretations that It varies depending on people, their delusions and beliefs.

(Say: "Allah is quickest in plotting. Indeed, Our messengers record what you plot.") What is meant by the deception of God Almighty is that He rewards the schemers for their deception, and prepares for them a painful punishment from where they do not perceive. We talked about what is meant by the Almighty's deception in detail in Part 2, p. 68, when interpreting verse 54 of Surat Al Imran, and what is meant by the messengers who write down the angels, and the meaning is that the Almighty counts the deeds of the plotters, and rewards them for them according to what they deserve.

(It is He who guides you on land and sea) meaning that His wisdom is exalted and He granted His servants the ability to walk on them, and the purpose of this reference is to remind of His grace and blessings so that we may be among those who are thankful to Him. Glory be to You, O God, I do not show Your generosity to those who please You and anger You. It is interesting that Abu Bakr Al-Maghafiri said in the rulings of the Qur'an: This verse It indicates that riding on the sea is permissible and not forbidden, and he went on at length to prove the permissibility of riding on the sea... and he was distracted from the legal rule that the ignorant and knowledgeable know that prohibition requires evidence, not permissibility.

(Until, when you were in the ark and a pleasant wind swept over them and they rejoiced therein, there came a stormy wind and the waves came to them from every place and they thought they were surrounded. With them they called upon God, sincere in His religion. If You save us from this, we will certainly be among those who are thankful.) The wind is feminine and masculine because God Almighty described it as good and stormy, and this verse indicates that man is naturally

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conditioned to believe in God because he returns to Him in times of adversity. See the interpretation of verse 41 of Surat Al-An'am, paragraph: God and nature. When interpreting this verse, the author of Al-Manar stated the following:

"The polytheists used to call upon no one except God, their Lord, in times of adversity. As for many Muslims of this time, according to their claim, they did not supplicate to God during adversity, but rather they called on the dead, such as the Bedouin, Al-Rifa'i, Al-Dasuqi, Al-Jilani, Al-Matbouli, Abu Saree, and countless others. Among the turban bearers, the Azharites and others, especially the worshipers of worshiped scenes who enjoy their endowments and vows, are tempted by their polytheism, and interpret it for them by calling it by something other than its name. In the Arabic language, such as tawassul and others. The same applies to the interpretation of Al-Maraghi.

I read in the Egyptian newspapers that Egyptians threw papers into the tomb of the saint, complaining to him about their opponents, and hoping that the dead would avenge them from those who had wronged and wronged them. I quoted some of these complaints in the book "From Here and There." As for the crowds flocking to the tomb of the saint to celebrate his birth, we leave his description to the Egyptian newspaper Al-Gomhouria, issue 11/1/1968: "It was like the Day of Judgment. It was crowded. Masses of human beings, close together and pushing each other, as if they were crashing waves: or like a field planted with humans."

(And when He delivered them, behold, they were transgressing in the land unjustly.) They pledged to God to fear Him and thank Him if He revealed them, and when He did, they broke the covenant. This is a repetition of the previous verse in another expression. The Almighty said in the previous verse: Then they have deception in Our signs, and He said in this verse: When they transgress in the land, and the

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meaning is the same or the two meanings are connected and intertwined, and the goal is to highlight their arrogance and rebellion in the ugliest of forms.

(O people, your transgression is only against yourselves) because whoever draws the sword of transgression will be killed with it (the enjoyments of the life of this world; then to Us is your return, and We will inform you of what you used to do). The transgressor may rejoice and rejoice from the euphoria of victory, but for a while, and then comes the sighs and sorrows. The Messenger of God (may God bless him and grant him peace) said: Three are repercussions against those who do them: deception, and evil deception only befalls its people, transgression, and whoever transgresses only transgresses against himself, and transgression. O people, your transgression is only against yourselves.

Like the life of this world, verse 24-25:

(Indeed, the example of the life of this world is like water which We send down from the sky, and with it is mixed the plants of the earth, of what people and livestock eat, until when the earth takes It was adorned and adorned, and its people thought they had power over it. Our command came to it by night or by day, and We made it a harvest as if it had not flourished yesterday. Thus will We explain. The signs are for a people who reflect (24) And God invites to the abode of peace and guides whom He wills to a straight path (25))

the language :

Decoration has meanings, including gold, and including the goodness of a thing in its appearance. He is rich in the place in which he resides, and the singers in the homes. What is meant by Dar es Salaam here is Paradise.

Meaning:

(The example of the life of this world is only like water which We send down from the sky, and the plants of the earth are mixed with it.) The "ba" in (bāḥ) is for

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causality, meaning that the world that they brag about and brag about is like rain that fell on the earth, so it fertilized and sprouted from every delightful pair, and some of its plants mixed with each other due to its abundance and growth (of what people and livestock eat). All the living are children on the earth whose hungry stomachs are filled. People eat seeds of crops and tree fruits, and animals eat weeds and the like. (Until when the earth takes on its adornments and is beautified) like a newlywed bride, it turns away from everything and becomes empty for the groom to enjoy it (and its people think they are capable of it) and they have the power to dispose of its wealth, and fill their pockets and coffers with it - after This trust and reassurance (Our command has come to it) is destruction and calamities (day or night, so We make it a harvest) just like the harvested land (as if it had not produced the day before) after everything has disappeared, even the traces that tell of what happened... in the coming calamity... hopes have failed, and dreams have evaporated.
(Thus do We explain the signs in detail for a people who think) that the enjoyments of this world will disappear, and that whoever relies on it alone has relied on a mirage, and that it is not something for which blood will be shed, wars will be waged over it, and the minds of geniuses and great scholars will be subjected to it.
(And God calls to the abode of peace.) The commentators said: What is meant by the abode of peace is Paradise, and there is no doubt that Paradise is the abode of happiness and peace, but God's call extends to every action that brings security and comfort to His dependents. In fact, God Almighty has forbidden Paradise except to the pious and those who work in this path (and He guides whom He wills to a straight path). The call of God Almighty to do good includes every rational adult, without exception. Whoever disobeys and neglects is the one who is lost, and whoever obeys and works is the one who is guided. It is correct to attribute this guidance to God because the path he took to it was by God's command, care, and success. As for the misguidance of the one who went astray, it is in no way right to

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attribute it to him, the Almighty, because he has forbidden it, and God does not forbid his servant from doing something then. He takes refuge in Him.

For those who do good, good deeds, verse 26-30:

(For those who do good is good and more, and neither poverty nor humiliation burdens their faces. Those are the companions of Paradise. They will abide therein forever. (26) And those who have earned Evil deeds are a recompense for one evil with its like, and humiliation exhausts them. They have no protector from God, as if their faces were covered with pieces of the dark night. Those are The inmates of the Fire will abide therein forever. (27) And on the Day when We will gather them all together. Then We will say to those who have associated, "In your place are you and your partners." So We will bring about reconciliation between them, and He will say (28) So Allah is sufficient as a witness between us and you if we are heedless of your worship. (29) There every soul will be tried. (30))

the language :

It overwhelms their faces, that is, covers and covers them. It is marked with the opening of the Qaf and the Raa means dust or black smoke, the humiliation is humiliation, and the capital is the prohibition. And remove our divisions and distinguish us.

Parsing:

For those who have done good there is news in advance, and goodness is a delayed beginning. And those who have earned a predicate, and the recompense for a bad deed is a predicate, and its like is connected to a recompense, and it is said: the recompense of a second predicate, and its like is a predicate. And definitely a second object to cover, because it means to cover. And dark is an adjective for cutting off, and it is also said that it is a condition.

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And we are all in a state of conscience. We will gather them. And your place in the accusative case is the place of the imperative verb, i.e. oblige. You are an affirmation of conscience in commitment. It suffices for God that the Ba is redundant, and God is an actor and a present witness, and it is permissible for it to be distinguished according to the meaning of a witness. And if we (anna) are lightened from the heavy one, and its name (na) is deleted, and the sentence "kanna" is a predicate, and the "lam" is in "heedless" of the difference between the negative "nanna" and the lightened one. There is an adverb of time in the accusative case of "betabalu". Their master is a substitute for God, and truth is an attribute.

Meaning:

(For those who do good is good and more) Al-Razi said: The equivalent of this verse is the Almighty's saying: (Is there any reward for good except good). It is noted that benevolence pertains to being kind to others, and goodness is that which is beloved by nature, whether it was favored or not. It includes good faith, good words and deeds, good intentions, and even the feeling of guilt. All of these are beloved by God and by nature, and He, Glory be to Him, rewards them with goodness. Therefore, the verse is equivalent to the Almighty's saying: (And whoever commits a good deed? Increase for him goodness therein.) - Al-Shura 23. The commentators differed regarding the meaning of the increase, because if it is of the kind of good deeds, then it is not an increase, and if it is something else, then the word is ambiguous, and what we understand is that what is meant by the increase here is that God Almighty rewards those who do good with more than they deserve. And He increases them of His bounty." (An-Nisa' 172) The increase in wages increases is evidence of what we said.

(And neither poverty nor humiliation shall burden their faces. These are the companions of Paradise. They will abide therein forever.) Everything that is in the heart of sadness, happiness, security and fear is clearly reflected in the face, but the

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effect of fear and anxiety is more evident than anything else, especially the faces of the people of Hell when they see it, for they become black with terror, even as if they are covered with smoke, or black dust. As for the people of Paradise, their faces will be smiling and rejoicing: (Faces that day will be covered with veils of veil). Laughing and rejoicing, and faces that day will be covered with dust worn out by time) - 40 Abs," meaning covered by black dust.

(And those who have committed evil deeds are rewarded for one evil with the like of it.) God is just and rewards those who do wrong with what they deserve, and He does not wrong him even the slightest bit, and even pardons many, because He is generous, and because of His goodness and generosity, He multiplies those who do good many times over (and humiliation exhausts them), that is, the humiliation of scandal and the eclipse of disgrace burdens the wrongdoers, and no one is more humiliated and disgraced than one who is exposed in the presence of witnesses (they have no God is a protector) protecting them from God's wrath and torment.
(It is as if their faces were covered with pieces of darkness from the night. These are the inmates of the Fire. They will abide therein.) After God Almighty said: Indeed, those who do good will not have their faces burdened by poverty or humiliation, He said: Indeed, those who have done evil will have their faces blackened to the point that they are like a piece of the miserable night. Imam Ali (peace be upon him) said: Whatever is good is good after it is Hell, and whatever is evil brings good news after it is Paradise, and every bliss short of Paradise is contemptible, and every affliction short of Hell is a cure.
(And on the Day when We will gather them all together) those who did good and those who did evil (then We will say to those who have associated partners, "In your place, you and your partners.") Tomorrow, the polytheists and those whom they claimed to be partners with God will stand to be judged in one position, and they

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will meet face to face for each party to present its argument. The polytheists will be disappointed in those whom they had hoped for, and from whom they had hoped to benefit in this situation, and it will become clear to them that they were misguided in their polytheism and their stubbornness toward God's messengers and books.
(So We made the difference between them) meaning that God Almighty will distinguish between all of His creation on the Day of Judgment according to the qualities that they have and are upon, and each one will appear as he truly is, and then it will become clear to the polytheists that no one possesses for himself or for others any benefit or harm, and that the matter belongs to God alone, with no partner or rival. You worship) When God stopped the polytheists and those who worshiped in one position, and faced them face to face, these people said to those: You were not our worshipers, but that was imagined to you, and the illusions were created for you that God has partners and that we are those partners who do not exist except in your imagination, so in reality you worship nothing, and we are nothing, so you are not our worshipers (so God is sufficient. A witness between us and you. He knows that you have invented partners in your delusions that do not exist, and he also knows of our innocence of your polytheism (if we are heedless of your worship). We do not know anything about it, and this is an allusion to denying their eligibility for worship, and that they are slaves and not worshiped.

(There every soul will be tried for what it did before, and they will be returned to Allah, their True Master, and what they used to invent will go away from them.) That is, God Almighty gathers people for judgment, and rewards every soul according to what it has earned, and it will find nothing of what it believed and imagined to benefit it or repel it except pure work for the sake of God alone. This meaning has been repeated in various ways in many verses.
Who provides for you from heaven and earth, verse 31-34:

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(Say, "Who provides for you from the heavens and the earth? Who possesses hearing and sight, and who brings forth the living from the dead, and brings out the dead from the living, and from He will arrange the matter. They will say, "Allah." So say, "Will you not fear Him?" (31) For that is Allah, your Lord, the Truth. And after the Truth, there is nothing but error. So how will you turn away? (32) Thus it has come true. The word of your Lord is upon those who are disobedient, that they will not believe. (33) Say, "Is there among your associates someone who initiates the creation and then returns it?" Say, "Allah initiates the creation and then returns it." He will bring it back, so how will you be surprised? (34))

the language :

How do you turn from one thing to something else? That is, how do you turn from monotheism to polytheism? This meaning is what is meant by his saying: How can you be misled?

Parsing:

How will you spend? (Anni) is in the genitive case with a deleted letter, i.e. where will you spend, and the worker

The aforementioned verb, and something like it, so how can you think? The attributed infinitive of "they" and "its narration" is in the genitive case with the omitted lam, and the word "al-amāl" has been fulfilled, meaning the word of your Lord has been fulfilled against them due to their lack of faith.

Meaning:

The pillars of true faith with God are three: oneness, prophecy, and resurrection. The Qur'an presents many types of evidence for these pillars, and has previously explained them in detail, and the verses that we are explaining now and the ones that follow them from this section, because they were mentioned to invalidate polytheism and the claim of the polytheists that their idols bring them closer to God,

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and that there is no resurrection or reckoning, and that the Qur'an was slandered by Muhammad against God. The following is the invalidation of these claims:

1 - (Say, "Who provides for you from the heavens and the earth?") Every cause of sustenance, whether near or far, must be heavenly or earthly. Among the heavenly causes is rain, light, and other things that scientists have discovered or will discover in the near or distant future, and among the earthly causes are plants, animals, and minerals. All causes are attributed to God alone through the universal laws and laws, because God Almighty is the Creator of the universe, and the polytheists acknowledge this fact and acknowledge that God is the Creator and Sustainer. And here comes the question, and they are answered with these problems. As long as you believe, O polytheists, that God is the Creator and Provider, how can you assign partners to Him? How can something be a partner knowing that it has no effect at all? Is it right for you, reader, to be my partner in writing this book, while I am the one who thought, patiently, and wrote? .. We have expanded the discussion on this subject, and we mentioned sufficient evidence of the invalidity and corruption of polytheism in Part 2, p. 344, when interpreting verse 48 of Surat An-Nisa.

2 - (Is he who possesses hearing and sight?) God Almighty specifically mentioned these two senses because they are the primary means of attaining knowledge, even theoretical ones, because they lead to sense and observation. Al-Razi said when interpreting the verse: "Ali, may God be pleased with him, used to say: Glory be to Him who sees with fat, hears with greatness, and speaks with flesh."

3 - (And who brings forth the living from the dead and brings out the dead from the living) that is, He possesses death and life. Examples of the emergence of the living from the dead are what the animal eats, passes through its stomach and intestines, and all processes of analysis are performed on it. In the end, new cells are formed from it instead of old cells. Examples of the emergence of the dead from the living are the

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death of cells that the living body gets rid of through respiration. And secretion. We talked about life when interpreting verse 95 of Surat Al-An'am, the paragraph: "Where did life come from?"

4 - (And who manages the matter) in the entire universe, including what is in it and whoever is in it (then they will say, "Allah," so say, "Will you not fear" Allah and fear Him in what you have invented of partners for Him? .. They do not deny that God alone is the one who provides and has control over hearing, sight, death, life, and the whole matter, but they assign partners to God.. As for the secret of this contradiction, it is that they looked at the Creator objectively, so they believed that He is the Creator and the Creator. Then they looked at what brings them close to Him from a subjective, emotional perspective, and they missed reality. Instead of getting closer to Him with work and sincerity, they invented partners for Him in their illusions, and brought them closer to Him.

(So that is Allah, your Lord, the Truth, so there is nothing after the Truth except error.) There is never an intermediary between them, either truth and guidance or falsehood and misguidance. And God Almighty is the one who created the heavens and the earth with truth, and in them are the means of sustenance, and He created hearing and sight with truth, and they are the path to knowledge. This measure indicates knowledge and wisdom.. There is anything after this except misguidance, falsehood, ignorance, and stubbornness (so how will you turn away), abandoning the truth for misguidance, and monotheism for polytheism?

(Thus is the word of your Lord true against those who have done wrong, that they will not believe.) It is also a reference to what was mentioned above, that after the truth there is nothing but error, and what is meant by the word of your Lord here is punishment, as the Almighty says: (But the word of punishment has become certain for the disbelievers) - 71 Al-Zumar. Like them in reality, they called for

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monotheism, and evidence and evidence were based on it, yet they insisted on polytheism and died against it.

(Say, "Is there among your partners one who initiates creation and then repeats it?" Say, "Allah. Your partners on that? If they are unable to do it, how do you turn from monotheism to polytheism?

You ask: We know the reason for protesting against the polytheists that God initiates creation because they acknowledge that, but as for the argument against them for returning it, we do not know the reason for it because the polytheists deny the return, gathering, and publication?

The answer: The Qur'an has established, in many of its verses, sufficient and adequate arguments for repeating, gathering, and publishing, and the polytheists were unable to reject them and challenge them, and this inability of them is the basis for obligating them and protesting against them that God will restore creation as He began it the first time. In other words, the ruling is based on the evidence, not on the opponent's acceptance of it.

Who guides to the truth? Verse 35-39:

(Say: Is there anyone among your partners who guides to the truth? Say: "Allah guides to the truth." Is he who guides to the truth more deserving of being followed? He who does not guide unless he is guided.) So what is the matter with you, how do you judge? (35) And most of them do not follow except on suspicion. Indeed, suspicion avails nothing against the truth. Indeed, God is All-Knowing of what they do. (36) And this was not the case. The Qur'an may not be fabricated other than God, but it is the confirmation of what is before it and the details of the Book in which there is no doubt from the Lord of the Worlds. (37) Or do they say, "He fabricated it?" Say, "Then come." with a surah like it, and call upon whomever you can besides Allah, if you are truthful. (38) Nay,

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(39) They denied that which they did not comprehend, and when its interpretation came to them. Thus did those before them deny. So see what was the end of the wrongdoers (39))

Parsing:

Are any of your partners (who) here to disperse? That is, are some of your partners? And he who guides to the truth (he guides) and guidance extends into two objects, to the first by itself and to the second by means of to or the lām, and the first object here is deleted, meaning who guides someone to the truth. And God guides to the truth. He appreciates it. He guides whomever He wills to the truth. More deserving here is not a preference, but rather a real meaning. The attributed infinitive is "one who follows" in the genitive case of a deleted "baya", meaning "true" by following. The infinitive case of "to guide" is in the accusative case with the exception. Someone who is not guided by the opening of the yā' and the emphasis on the dāl means that he is not guided in himself. What do you have as a beginning or predicate, and how do you judge in the accusative case? Something in his saying: "Nothing avails the truth" is an absolute effect. "And this Qur'an was not." This is the noun "kan" and the Qur'an is a conjunction of clarification, and the infinitive case is that a predicate is fabricated, i.e. this Qur'an was not a fabrication, and ratification is in the accusative case a predicate that was omitted, meaning, but the Qur'an was a confirmation, and detailing the book is a conjunction for ratification. And they say (um) is interrupted, meaning they say. And when he came to them, that is, he did not come to them. How can a news be presented in advance, and its consequence is called delayed.

Meaning:

(Say: Is there anyone among your partners who guides to the truth?) This verse included a response to whoever worships another god with God, and the basis of the

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response is that the first characteristic that a deity must possess is that he be a guide to the truth himself, without deriving guidance from others. As for whoever is not guided to the truth, he is not fit for divinity in any way... and this is a fact that is not subject to debate and debate.

Therefore, God commanded His Prophet Muhammad (PBUH) to use it as evidence against the polytheists, and pose to them this embarrassing question: Is there one of these idols of yours that you worship who guides to the truth? There is no doubt that they did not dare to answer because their idols are solid stones that they carved with their own hands. Since the Prophet (PBUH) has conclusive proof that God guides to the truth, God directed this matter to him:

(Say: God guides to the truth) and no other, and His guidance is self-inflicted and not acquired, and the evidence that God guides to the truth is the messengers whom He sent to His servants as bearers of good tidings and warnings, and the books that He sent down to them, in which are the clear verses that guide people to their goodness and happiness, and this Muhammad meets the polytheists and the deniers face to face, and challenges them with the Qur'an in which everything is explained. So where are the messengers of your partners, O polytheists, and their books? If God had a partner, His messengers would have come to us.

It should be noted that the purpose of this is not to compare God, glory be to His Word, with idols, no... but rather the intention is to awaken the polytheists and alert them to their ignorance and misguidance, in the hope that they will come to their senses and turn away from their error.

(Is he who guides to the truth more deserving of being followed than he who does not guide unless he is guided?) More deserving here in the sense of real and worthy, and (he who is not guided) with the emphasis of the signifier means not guided..

After God Almighty mentioned that God guides to the truth, and that no one else

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guides to the truth, after this introduction he made clear its conclusion, which is that God alone is the one who should be followed and not others, and he pointed to this conclusion with this question that carries with it the answer: Which of the two must be followed and guided by His guidance: God the Guide Himself. Or are your partners who are not guided except by a teacher and guide?

She asks: The polytheists of Mecca who are being addressed with this question used to worship idols, and they are stones that do not guide, even if teachers and guides try to guide them, so what is the basis for the Almighty's saying: "except that he be guided?"

The commentators answered that this is a matter of assumption, that is, if it is assumed - for the sake of argument - that your idols, O polytheists, are guided, if they are guided, then they are not suitable to be guided to the truth.

And whoever is like that is not a god. The most appropriate answer is that the verse was mentioned to respond to all polytheists, not only to the polytheists of Mecca who worship stones, but to them, and to whoever worships a human being or an angel among the angels. Accordingly, the meaning of the verse is that everyone who is not guided to the truth by himself is not fit for divinity, whether he lacks the qualifications and readiness for guidance like a stone or is able to be guided by a teacher and guide like a human being. And the king. (So what is the matter with you, how do you judge) and believe in myths and misguidance, despite clear evidence of their corruption and invalidity?

(And most of them do not follow except in suspicion.) The pronoun in most of them refers to the polytheists, and I omitted some of them, because a group of polytheists believed in the truth of Muhammad and his prophethood, and knew with certainty that their idols were nothing, but they were stubborn and arrogant out of concern for their benefits and privileges. As for the majority of the polytheists, they

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worshiped idols in imitation of the fathers. .. And God Almighty expressed their worship of it in conjecture even though they were certain that it would harm and benefit, because this certainty of theirs is not based on a sound basis, and every certainty that is based on imitation and the like may be expressed in conjecture, and we spoke about imitation in detail in Part 1, p. 259, when interpreting verse 170 of Surat Al-Baqarah.

(Indeed, suspicion is no substitute for the truth.) What is meant by suspicion here is not lack of certainty and certainty, as it appears at first glance, but rather what is meant by it is belief in one of the foundations of the religion, or in one of its branches without evidence from reason or revelation, even if this faith reaches the point of being certain and certain, such as imitating polytheists in worshiping idols, and severe atheists before they look and search for the cause of the universe and its existence. And the order and harmony in it, and was it by chance or by the design of the All-Knowing and Wise?

This verse clearly indicates the denial of analogy and its invalidity in matters related to religious issues, because it is based on conjecture, which does not replace the truth in the principles of belief and the rulings of Sharia.

As for temporal issues and worldly affairs, they are outside the subject of the verse. How does God forbid following suspicion in agriculture, trade, and social relations? .. If people were to focus on knowledge and certainty only in everything, life would be disrupted.. Yes, it is not permissible

Convicting someone of something, criminalizing him, and testifying against him only after knowledge, and the secret is to ensure that life is guided in its right path. In short, following suspicion is a necessity in some cases, a prohibition in some cases, and accompanying it with a choice in other cases.. Whoever loves to know the details should refer to the book Faraid Al-Usul, known as Al-Rasa'il, by the great

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Sheikh Al-Ansari, as he delved into his research, and it took about 150 pages by large measure.

(Indeed, God is All-Knowing of what they do.) This is a threat to the polytheists who followed suspicion in worshiping idols and disbelieving the Prophet (PBUH) without measuring this suspicion by the standard of common sense and reason, and it is also a threat to everyone who follows suspicion in a matter of religion.

(And this Qur'an should not have been fabricated by anyone other than God) because of its inimitability in style, and because of the sciences, human law, social etiquette, information of the unseen, and so on, which make it impossible for it to be from anyone other than God (but it confirms what is before it) from the divine books it has presented. (And the details of the Book) What is meant by the Book here is everything that God has legislated that a person needs for his happiness in this world and the hereafter (there is no doubt about it from the Lord of the Worlds). That is, no rational person should doubt the Book of God, as it contains miracles and signs that pure nature and sound reason submit to.

(Or do they say, "He has fabricated it?" Say, "Then produce a surah like it, and call upon whomever you can besides God, if you are truthful.") Its counterpart was previously mentioned with the detailed interpretation in Surah Al-Baqarah, verse 23, Part 1, p. 64.

(Rather, they disbelieved in that of which they did not comprehend knowledge) This is the case with the ignorant and reckless one, who rushes to believe or disbelieve before contemplating and contemplating, and in his saying: (of whose knowledge they have not comprehended) an indication that the rational person does not confirm or deny anything except after he has calmly and calmly studied it comprehensively and completely from all its aspects (and when Its interpretation will come to them) meaning that the polytheists disbelieved in the Qur'an before they

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knew the truths and secrets in it, and if they had understood its teachings and rulings, they would have believed it if they were students of the truth.

It was stated in Majma' al-Bayan: "It was said: The Commander of the Faithful Ali (peace be upon him) took from this verse his saying: People are enemies as long as they are ignorant, and he took his saying: The value of every person is what he does well.

From the Almighty's saying: (So turn away from him who turns away from Our remembrance and desires nothing but the life of this world. That is their level of knowledge), and he took His saying: Speak and learn from His saying, Glory be to Him: (And you will recognize them by the tone of speech.)

(Thus did those before them deny) such as the people of Noah, Ad, and Thamud, and others who denied their messengers before they realized the truth of what they had brought to them of goodness and guidance. Those who do wrong, and praise be to God, Lord of the worlds) - 45 Al-An'am.

And among them are those who believe in Him. Verse 40-44:

(And among them are those who believe in it, and among them are those who do not believe in it, and your Lord knows best the corruptors. (40) And if they disbelieve you, then tell me my work and yours. We are innocent of what I do, and I am innocent of what you do. (41) And among them are those who listen to you. Then can you make the deaf even if they do not understand? (42) And among them Whoever looks at you, can you guide the blind even though they do not see? (43) Indeed, God does not wrong people in the slightest, but it is people who wrong themselves. (44))

Meaning:

(And among them are those who believe in it, and among them are those who do not believe in it.) A pronoun among them refers to the polytheists, and a pronoun

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with it refers to the Qur'an, and the meaning is that the polytheists, in view of the Qur'an, are divided into two parts: one that abandons polytheism and believes in the Book of God sincerely, and it is obvious that belief in the Book

God is faith in God and in Muhammad (PBUH). He insisted on polytheism out of stubbornness and out of his desire for its benefits, and these are the ones whom God threatened by saying: (And your Lord knows best of the corruptors.) This indicates that the word corruptor is not specific to those who tempt people or attack them, but rather includes everyone who knows the truth and does not act upon it. (And if they disbelieve you, then tell me my work and you have your work. You are innocent of what I do and I am innocent of what you do.) Many believers asked me about their legal duty towards their children who have been swept away by the currents of urbanization, and who have been negligent in religion and its rulings. I answered them that the father must raise his young children in the religion, and bring them up on its necessary principles, instructing them in the fundamentals of the faith, and training them in obligatory worship such as prayer and fasting, and knowledge of what is forbidden such as lying, backbiting, consuming intoxicants, and so on, until they reach maturity. If they fail to do this, they will do so. The role was to be held accountable before God...and after reaching maturity, the position of a bringer of good news and a warner would stand with them. If they did not respond, they would be excused before God. Then they recited this verse, or other verses and hadiths with its meaning, such as the Almighty's saying: (And say, "The truth is from your Lord. So whoever wills, let him believe." And whoever wills, let him believe. Let him disbelieve (Al-Kahf 29), and the saying of the Greatest Messenger (PBUH): "The child is a master for seven years, a slave for seven years, and a minister for seven years. If his creatures are satisfied for twenty-one years, otherwise, strike his side, for you have been excused before God Almighty." That is,

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he leaves the child in the first seven days due to his young age, disciplines him in the second seven days as if he has no will, and directs him in the third seven days as if he is independent. His saying: "Then strike his side" is a metaphor for despair of him, and that the father is not responsible for his child's bad deeds.

(And among them are those who listen to you) meaning that among the polytheists or disbelievers are those who listen to the Prophet (PBUH) with their ears only, while their hearts and minds are absent from him, just like someone who has no hearing. (Then do you make the deaf hear, even if they do not understand?) The word of God and your word, O Messenger. .. God Almighty has given him the status of someone who hears but does not understand, or understands but does not act, the status of someone who has no hearing, because the purpose of the sense of hearing is to benefit from it and benefit from it. If this purpose is not achieved, the presence or absence of the sense is the same.

(And among them are those who look at you) with their eyes, but they do not know your destiny and station.

O Messenger, it is as if they are without sight (So can you guide the blind even if they do not see?) That is, just as you cannot make the deaf hear and the blind see, likewise you cannot guide with the Qur'an one who listens and looks at it and at you through his desires and purposes.. And in the past it was said: Desire blinds and deafens.

(Indeed, God does not wrong people in the slightest, but it is the people who wrong themselves.) There is no doubt about that, because God gave them power and understanding, and made clear to them the path of good and evil. He forbade them from this, commanded them to do that, and placed the choice in their hands. Whoever obeys has chosen for himself salvation, and whoever disobeys has chosen for it destruction. It is strange that this clear truth is hidden from the Ash'aris, and

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that the accursed Satan realizes it, as he says to his followers on the Day of No Lies or Deception: (So do not blame me. And blame yourselves) - 22 Ibrahim.

And the Day He will gather them, verse 45-47:

(And on the Day when He will gather them as if they had not remained but an hour of the day, getting to know each other, those who denied the meeting with God have already lost, and were not guided. (45) Or We will show you some of those We promise them, or We will cause you to die, so to Us is their return. Then God is a witness over what they do. (46) And to every nation is a messenger, so when he comes Their Messenger, it was decided between them with justice, and they will not be wronged (47))

Parsing:

Day is the direct object of a deleted verb, i.e. warn them of the day We will gather them. As if it was lightened from heavy, and its name was deleted, meaning as if they were. And an hour of circumstance related to them staying. And from the day, it is related to something deleted

An adjective for an hour, and a sentence as if they were, and what follows it is an adverb of pronoun that gathers them together, that is, they are likened to someone who only stayed for an hour. Rather, it is composed of two words that the conditional and what is superfluous, and the answer to the condition, so to us is their reference. And then here the order is verbal, there is no meaning.

Meaning:

(And on the Day when He will gather them together, it is as if they had only stayed for an hour during the day.) His saying: An hour of the day is a metaphor for the fact that life, even if it is long and good, is short-lived, because it is to an end.. And people's statements censuring the world in prose and poetry take volumes.. And what is strange is that they combine words to condemn it and deeds to love it, so

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they combine censure and love for the blameworthy. Indeed, if they were returned to this world after death and its horrors, they would return to what they were forbidden from, and if this indicates anything, it only indicates that men are not known by words.

(They get to know each other.) The apparent meaning of the word indicates that the criminals will know each other on the Day of Judgment, and even more so the good ones.

She asks: Doesn't this, on its face, contradict the words of God Almighty: "On the day you see it, every breastfeeding woman will be astonished at what she has breastfed" - 2 Hajj?

The answer: There is a difference between the Day of Resurrection and the Day of Resurrection, which represents the devastation and destruction of the universe, and the verse of Hajj tells the condition of the people on the Day of Resurrection, and the Almighty's saying: (They will get to know each other) tells of their condition on the Day of Resurrection.. This, to the extent that the situations of the Resurrection are many, people gain their awareness of a situation, especially at the reckoning, and they lose it in situations, as if they were exposed to the Fire (may God have mercy on them). Those who denied the meeting with God have lost, and they were not guided.) Whoever works for something that does not exist, or neglects and does not work for the existing thing that is linked to his being and destiny, is one of the lost and lost. This is the case of someone who works for this world rather than the afterlife, whether he denies it, or tells the truth and does not work for it.

(And either We show you some of what We promised them, or We cause you to die; to Us is their return.) The speech in Narinak and Natufenk is for the Prophet (PBUH), and the conscience of Na'dhum and their reference is for those who denied his prophecy.

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The meaning is that God Almighty threatened and threatened the deniers with disgrace and humiliation for their denial, and this disgrace will inevitably befall them during the life of the Messenger or after his death, and in all other circumstances, their destiny is to Him, the Almighty, and He will punish them with the greatest torment (then God is a witness to what they do).

(And for every nation there is a Messenger) who gives it good tidings and warns it, and after the warning and excuses comes the reckoning and punishment, as there is no punishment without a text (so when their Messenger comes) and informs them of the matters of religion that they must know, and there is no excuse left for the one who apologizes (it will be judged between them with justice), so whoever responds to God and His Messenger will be judged to be victorious. And the reward, and upon the one who turns away and avoids the disappointment and punishment (and they will not be wronged). There is no decrease in the reward of the one who obeys, and it may increase, and there is no increase in the punishment of the one who disobeys, and mercy may include him. This meaning is indicated by the Almighty's saying: (In justice), but it is the habit of the Qur'an to emphasize everything related to the afterlife and its reward and punishment.

Matthew this promise verse 48-56:

(And they say, "When will this promise come to fruition, if you are truthful?" (48) Say, "I have no power to harm or benefit myself except what God wills." Every nation has a term. When their term comes, then no. They delay it by an hour and do not advance it. (49) Say, "Have you seen, if His torment came upon you by night or by day, what would the criminals hasten from it? (50) What is the sin when it occurs? You have believed in it now, although you were hasty in it. (51) Then it will be said to those who wronged, "Taste the torment of eternity. Will you be rewarded except for what you were?" You earn (52) and they ask you to inform you that you are more worthy.

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Say, “Yes, by my Lord, indeed it is true, and you are not unable to do so.” (53) And if every soul that has been wronged could have whatever is on the earth, it would ransom it thereby, and they would be filled with remorse. They have seen the torment, and it was judged between them with justice, and they will not be wronged. (54) Indeed, to Allah belongs whatever is in the heavens and the earth. Indeed, the promise of Allah is true, but most of them do not. They know (55) It is He who gives life and causes death, and to Him you will be returned (56))

Parsing:

When is this promise? This is a delayed subject, and when is a precedent predicate, and the promise is a conjunction of statement. And God willing (what) is in the infinitive case, and the infinitive case is in the genitive case with a deleted bā, i.e. by the will of God. And at night is an adverb of time, i.e. at night, and the worker there came to you. What is hasty is a subject and a predicate, i.e. what is the one, and it is permissible for what to be a single word meaning anything: therefore its place is the accusative case of hastening. Then there is a conjunction, and the interrogative hamza is preceded, just as it is preceded by the waw and fa, with the intention of reporting and criticizing. And now two words, the interrogative hamza, and now an adverb of time related to “Amentum” are deleted, i.e. “Now you have believed,” and it is not related to “Amentum” preceded by the interrogative hamza, because the grammarians said: The interrogative phrase prevents the verb from acting after it. It is a delayed subject, and the truth of an advanced predicate. The letter “yes” means “yes” in the oath in particular. And he followed the oath's answer. The attributed source is that every soul has a subject for a deleted verb whose estimation is proven. Otherwise, (ala) is a warning tool.

Meaning:

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(And they say, "When will this promise be fulfilled, if you are truthful?") In the previous verse 45, God Almighty threatened the deniers with meeting Him, threatened them that He would revive them after death, and punish them for their disbelief.

In this verse 48, God Almighty indicated that they responded to this threat by saying with disdain and mockery: When will that happen? (Say: I have no power to harm or benefit myself except what God wills.) That is, you are asking me about something over which I have no power, or even to control myself, so something else is better. Its counterpart is presented in Surah Al-A'raf, verse 187.

(And for every nation there is a term. When their time comes, they do not delay it for an hour, nor put it forward.) A similar example was presented in Surah Al-A'raf, verse 33, and we talked about the term in detail in Part 2, p. 171, in the paragraph "The term is inevitable" when interpreting verse 145 of Surat Al Imran.

(Say, "Have you considered that if His torment came upon you by night or by day, what would the criminals hasten from it?") Do you see what it means? Tell me.. The polytheists denied the punishment of the Hereafter, and mocked it. So God commanded His Prophet to say to them: Tell me what you will do if punishment befalls you while you are awake or asleep. Then what punishment will you hasten, you fools? Do you hasten the torment of this world, or the torment of the afterlife? Whatever it is, are you able to push it away and get rid of it? Is anyone able to flee from God except to Him?

(It is a sin if it occurs if you believe in it.) We have seen many foolish people trying to undertake dangers and dangers, or refraining from doing what is good and righteous for them, so wise, compassionate people advise them and warn them of the bad consequences, but they turn a deaf ear and ride on their stubbornness, so they do evil, or abandon goodness, underestimating the consequence and those who warned

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of it, to the point that when the incident occurred they said: Oh, what a pity we are that we neglected to advise our advisers...and this is exactly what it is. The condition of those who deny the Last Day is that they lied about it, since belief and action would benefit them, and they believed it, since there is no action and no benefit in confessing and believing.

(And now, while you were hastening about it) Now, on the Day of Judgment and Punishment, in which there is neither faith nor work, you confess and believe, and on the Day of Faith and Work, you deny and turn away? Believing in God and the Last Day is acknowledging them in the knowledge of the unseen, but acknowledging them after seeing them face to face is not part of the faith required in anything, even if the obligation is impossible with regard to seeing Him Almighty.

(Then it will be said to those who wronged, "Taste the torment of eternity.") Life imprisonment in this life

It ends with death. As for whoever is imprisoned in Hell, it will not be finished, so he will die, and its torment will not be lightened for him. (Will you be recompensed except for what you used to earn?) If they had been punished for what they did not earn, God would have been unjust. Far be it from anyone whose wrath does not distract him from his justice.

For God's sake, Muhammad, are you a prophet?

(And they ask you to inquire of you, is it more deserving) of the torment that you promised us? (Say, "Yes, by my Lord, it is true," and you are not unable to do so.) The Qur'an mentioned many verses and proofs of Muhammad's prophethood and his truthfulness in all his words and deeds, including the verse of defiance in the Qur'an, including the verse of Mubahalah, and including verse 16 of this surah: (I have remained among you for a lifetime before that. Will you not understand?) The significance of it is that whoever people have known for his honesty, honesty, and

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uprightness for forty years, they must believe him in all his sayings, until the opposite is proven. The Prophet (PBUH) was known before the mission as truthful and trustworthy, so whoever knew him with this description should believe him in his claim to prophethood, in line with his knowledge of the honesty of Muhammad (PBUH)... But whims and desires come between a person, his heart, and his mind.. As for those who are devoid of goals and desires, and seek the truth. For the sake of truth, they believed in it from the beginning, and among them were those who were content with simply saying: I am the Messenger of God, and did not ask for evidence or an oath, relying on precedents, such as Ali ibn Abi Talib, and among them were those who asked for evidence, and among them were those who were satisfied with an oath, such as Dimam ibn Tha`labah: The narrators said: Among them are Imam Ibn Hanbal, Al-Bukhari, and Muslim:

While the Messenger of God was in the mosque, a man entered and said: Which of you is Muhammad? I was guided to him.

The man said to Muhammad (may God bless him and grant him peace): I am asking you, so I am stressing you over the question, so do not find Ali in your mind.

The Prophet: Ask whatever you like.

Man: I ask you, by your Lord and by the Lord before you: Has God sent you to all people?

The Prophet: Oh God, yes.

Man: I ask you, God: Did He command you to pray the five daily prayers every day and night?

The Prophet: Oh God, yes.

The man: I ask you, God: Has He commanded you to fast this month of the year?

The Prophet: Oh God, yes.

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The man: I ask you, God: Did He command you to take charity from our rich and distribute it to our poor?

The Prophet: Oh God, yes.

The man: I believed in what you came with, and I am a messenger from my people behind me. I am Dhamam bin Tha'labah, the brother of Banu Saad bin Bakr. Then the man came out of the mosque, and he had two curls - the knot is one of the twisted and braided hair - and the Prophet (PBUH) said: If the man is honest, he will enter Paradise.

When he approached his people, they gathered towards him, and his first words were that he said: "How miserable are Al-Lat and Al-Uzza." They said: Hush, O Dammam, beware of leprosy and leprosy. He said: Woe to you, for they do neither harm nor benefit. Indeed, God has sent to you a messenger, and sent down a book with which to save you from what you were in. And I bear witness that there is no god but God alone, with no partner, and I bear witness that Muhammad is His servant and His Messenger. I have come to you from Him with what He commanded you and forbade you.

Just as he believed in Muhammad through the easiest and simplest path, so his people, men and women, converted to Islam through this very path. Thus, everyone whose desire and wish is the truth believes in it as soon as its evidence appears, in whatever form it comes, just like a person in need who is blind to everything except it.. And in the past it was said: Wisdom is the lost property of the believer, which he takes wherever he finds it. What is meant by the believer is everyone who believes in the truth as soon as it appears without cost or difficulty: (And the good country grows forth by the permission of its Lord, and that which is bad does not come forth except with distress) - 57 Al-A'raf.

(And if every soul that has been wronged had whatever is on earth, it would have ransomed it thereby) because of the horror and severity of the torment, and the

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ransom will benefit it nothing. The purpose of this assumption is to emphasize that nothing will benefit on that day except faith and good deeds: (And no righteousness or righteousness will be accepted from it.

No intercession will benefit it, but they will not be helped.) - 123 Al-Baqarah (And they concealed remorse when they saw the torment) but where remorse is of no use, they concealed it, or declared it (and it was judged between them with justice, and they did not They are wronged) This was presented in its literal text in verse 47 of this Surah, and it was mentioned there on the occasion of the Messenger's warning to deniers, and it is repeated here on the occasion of the futility of redemption if possible.

(Indeed, to God belongs all that is in the heavens and the earth.) He judges and does whatever He pleases, and there is no one who can avert His will. (Indeed, the promise of God is true) regarding the coming of the Last Day, its reward and punishment, and in all that He has promised. (But most of them do not know.) Indeed, the Hour is coming, there is no doubt. In it, God resurrects those in the graves... and most of those who know and believe in this resurrection do not work for it. If the majority in general does not know, and the majority of the "minority" that knows does not work, then the inevitable result is that the working world is rarer than red gold.

(It is He who gives life and causes death, and to Him you will be returned.) The one who knew and did not act will be punished with a more severe punishment than the punishment of the one who neglected and fell short in seeking knowledge for the sake of work. This person is responsible, there is no doubt about that, but the responsibility of the one who neglects to act with his knowledge is much greater. Striving to repay the debt is obligatory and whoever abandons it is a sinner, but the

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sin of the one who neglects, while he already has the money, is more severe and greater.

An exhortation has come to you from verses 57-60:

(O people, there has come to you an admonition from your Lord, and a healing for what is in the breasts, and guidance and mercy for the believers. (57) Say, "By the grace of God and by His mercy." So let them rejoice. It is better than what they gather. (58) Say, "Have you seen what God has sent down to you of provision and you made of it forbidden and lawful?" Say, "God has permitted you." Or do you invent anything against Allah? (59)

And those who invent a lie against God on the Day of Resurrection do not think that God is full of bounty to people, but most of them are not grateful (60))

Parsing:

Shifa here is an infinitive meaning the active participle, i.e. he saw, like a just man meaning just. And by the grace and mercy of God is related to an omitted verb indicated by the present one, that is, say: Let them rejoice in the grace and mercy of God. This is a reference to God's grace and mercy, and is related to "Let them rejoice," and the purpose of this emphasis is to indicate that a person should not rejoice in anything except because of God's grace and mercy. And what is in the Almighty's saying: God did not reveal for the accusative interrogative, and its place in the accusative is revealed. God is composed of two words: the interrogative hamza, and the word of majesty, meaning God. And what those who thought (what) is a subject, and thought is a predicate.

Meaning:

(O people, there has come to you an admonition from your Lord, and a healing for what is in the breasts, and guidance and mercy for the believers.) These four descriptions: admonition, healing, guidance, and mercy, are descriptions of the Holy

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Qur'an, and the purpose of mentioning them is to respond to the polytheists, and to everyone who doubts the Book of God and refuses to acknowledge it. The reason for the response is that the Qur'an gives people good advice, heals hearts from desires and vices, and guides to that which is most upright. It is a mercy that saves those who believe in it and act from destruction and torment. Accordingly, whoever rejects it has rejected these principles. Which are the pillars of truth and goodness, and the means of salvation and safety.

(Say, "By the grace of God and His mercy. In this, let them rejoice. It is better than what they gather.") That is, the rational person does not rejoice in money and the means of pleasure in this life, but rather rejoices and rejoices in God's grace and mercy. Commentators have spoken at length about the meaning of God's grace and mercy, and clarified

The difference between them...and the context of the verse indicates that what is meant by them here is guidance to the path of goodness and salvation, just like grace and mercy in the Almighty's saying: (And had it not been for the grace of God upon you and His mercy, a group of them would certainly have intended to mislead you) - 112 An-Nisa'. His saying: (to mislead you) indicates that what is meant by His grace and mercy, the Almighty, is guidance or steadfastness in it, because it is the opposite of misguidance, and the same is true of verse 64 of Surat Al-Baqarah: (And had it not been for the grace of God upon you and His mercy, you would surely have been among the losers).

(Say, "Have you seen what God has sent down to you of provision, and you have made of it forbidden and lawful?") This verse is close in meaning to verse 103 of Surat Al-Ma'idah, the explanation of which was mentioned in Part 3, p. 137, and the gist of meaning is that God commanded His Prophet to say to the polytheists of Mecca, who made livestock ponds and loose ones, and so on. He commanded him

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to say to them: Tell me what God has given you of the provision in which He made lawful and unlawful, until you divided this division, and the interrogative here is to deny, meaning that God Almighty did not make any of it. This, rather, it is from you, for you alone have forbidden what you have forbidden (Say, "Has God permitted you, or have you made an invention against God?"), and they cannot claim that God has permitted them, so it is evident that they are inventors.
(And what will be the suspicion of those who invent lies against God on the Day of Resurrection?) That is, do those who are permissible and forbidden on their own initiative imagine that God will leave them tomorrow without punishment for their lies and slander? So, for him, there is no difference between those who fear and those who disobey... How? He is the one who said: (Or do We make those who believe and do righteous deeds like those who spread corruption on earth? Or do We make the righteous like the unrighteous?) - 28 p. This rebuke and reprimand is one of the most effective methods of threats and intimidation.
(Indeed, God is full of bounty over people) because of the reason He bestowed upon them and the law that He commanded them to do good and forbade them from evil.
(But most of them are not grateful) that is, they do not act according to the inspiration of reason, nor according to the rule of the law.

What is the matter with verse 61-64:
(And you are not engaged in a matter, nor recite any part thereof of the Qur'an, nor do any work, except that We are witnesses over you when you engage in it, and no matter escapes from your Lord. not the weight of an atom on earth or in the sky, nor is there anything smaller than that or greater except that it is in a clear Book. (61) Indeed, the guardians of God have no fear nor concern for them. They grieve (62) Those who believed and feared (63) For them is good news in the life of this world

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and in the Hereafter. There is no altering the words of God. That is the great victory. (64))

the language :

The matter, the mind, and the situation have the same meaning. You say: What is your business? What's wrong with you? How are you? You flow into it and you enter into it. And he is single and absent. The tiny ant, also called the fine grain of dust. What is meant by the book here is the preserved tablet. Good news and glad tidings have the same meaning, which is good news.

Parsing:

Not an alert tool. And those who believe are a beginner, and they have good news. In this life and in the afterlife, it is related to good news. Do not change (no) to negate the gender. It does the work of that, and changing its name and the words of God have its predicate.

Meaning:

(And you are not engaged in any matter, nor recite therefrom any part of the Qur'an, nor do any work, except that We are witnesses over you when you engage in it.) The speech is that you are for the Prophet (PBUH), and the pronoun in it is for the matter, and the pronoun in it is you work for the Prophet and his nation, and the pronoun in it is for work, and you overflow into it, meaning you enter into it. The general meaning is that there is no state that the Prophet and his nation are in except that it is in the knowledge of God. (And not the weight of an atom on earth or in Heaven, nor is there anything smaller than that or greater except in a clear Book.) The meaning of "he will be absent" and "the clear book" is the preserved tablet. The entire verse is summarized by saying that God is All-Encompassing and All-Knowing without exception. What is meant by His knowledge here is His reward for people's words and actions, whether good or evil, great or small. The use

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of His knowledge as His reward, the Almighty, is in the sense of referring to the cause and the will of the causer, because His knowledge of what comes from a person is a reason to reward him, if it is good, it is good, and if it is evil, it is evil.
(Indeed, the guardians of God have no fear, nor do they grieve.) Imam Ali (peace be upon him) described the saints of God by saying: "They are the ones who looked at the interior of the world when people looked at its appearance, and were preoccupied with its future life when people were preoccupied with its immediate life, so they killed what they feared would kill them - that is, passion - and abandoned what they knew would leave them." He said: "The people closest to the prophets are the most knowledgeable of what they brought, and the guardian of Muhammad is the one who obeys God, even if his family ties are distant, and the enemy of Muhammad is the one who disobeys God, even if his family is close." The meaning of this is that mere belief without piety and action is of no benefit, and this is what the Almighty's saying refers to: (Those who believe and fear God). We talked about this in Part 1, p. 314, paragraph: "There is no faith without piety" when interpreting verse 212 of Surat Al-Baqarah, and in Part 2, p. 237, the paragraph "Piety" at the end of Surat Al Imran.
(For them is good news in the life of this world and in the hereafter.) Their conscience belongs to the pious, and their good news in this world comes from God Almighty that they are right in their belief and work... There is no doubt that the soul is at peace and feels bliss and happiness if it is confident in its religion.

And its deeds, as for the good news of the afterlife for the righteous, it is their joy with God's grace and bounty: (They rejoice in a blessing from God and bounty, and that God does not waste the reward of the believers) - 171 Al Imran.
(There is no changing the words of God) because God does not break His promise, and if He wants something, there is no aversion to His will: (And if God touches you

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with harm, there is no one to remove it except Him, and if He brings you back with good, there is no aversion to His bounty) - 107 Yunus" (That is the great victory) beyond which there is no victory, and every victory that comes as a result of believing in the truth and striving for it is great.

All glory belongs to God, verse 65-70:

(And do not be saddened by their saying, "Indeed, glory belongs to Allah alone. He is the Hearing, the Knowing." (65) Indeed, to Allah belongs whoever is in the heavens and whoever is on earth, and who follows those They call upon partners besides God. They follow only suspicion, and they only deceive. (66) It is He who made for you the night to rest therein and the day as a witness. In that are signs for a people who listen. (67) They said, "God has taken a son. Glory be to Him. He is Self-sufficient. To Him belongs whatever is in the heavens and whatever is on the earth. Indeed, you have any authority in this." Do you say about God what you do not know? (68) Say, "Indeed, those who invent a lie about God will not prosper." (69) Enjoyment in this world. Then to Us is their return, then We will make them taste the torment. Severe because they disbelieved (70))

the language :

Pride means dominance and strength, and it is glorified by opening the eye when it becomes severe and by breaking it if it becomes rare. Discretion is intuition and speech without knowledge. And seeing, metaphorically, that is, seeing in it, like a sleeping night, that is, in it. And the authority is the argument and the proof.

Parsing:

Glory belongs to God is an accusative sentence, not the object of the statement, because the Prophet (PBUH) was not saddened by their saying: Glory belongs to God. And what follows (what) is negated, and the object of "follow" is omitted, meaning that they follow God's partner in reality, because God has no partner. If

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they follow (that) is negative. And they are like her. The infinitive noun of "to dwell in" is related to the deleted object, "to make" meaning to make the night dark so that you may dwell in it. And you have a negative sultan (that), and you have an advanced predicate, and an additional inflection, and a delayed subject sultan, and this is related to sultan. And enjoyment in this world is a deleted predicate, meaning that is enjoyment.

Meaning:

(And do not be saddened by their saying, "All glory belongs to God.") The usurers and the lords of privileges went crazy because of the call of Muhammad (PBUH) for justice and equality and the prohibition of injustice and exploitation. They went crazy because of this call that led to their glory and wealth, while they possessed power and the treasures of the earth. So they resisted the Prophet (PBUH) the first thing they resisted with slander and rumours, and they said: He is crazy. No one believed them, so they said: He is a magician. So the facts lied to them, so they determined to assassinate him, and they consulted on the method of assassination, so God said to His most honorable Prophet: Do not care about what they say about you, and what they plan for you, for all power and glory belong to God, not to money, nor to prestige, for He is the one who exalts whom He wills, and humiliates whom He wills, and He will take revenge on those who lied to you, and said about you what they said.. And they will find no guardian or helper who will turn away from them.

God's wrath and wrath (He is the Hearer) for their slander against you (the All-Knowing) of the plots they are plotting against you.. And He is on the lookout for them.

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You ask: This verse indicates that all glory belongs to God alone, and no one shares it, even though verse 8 of Surah "The Hypocrites" says: "And glory belongs to God and to His Messenger and to the believers"?

The answer: The honor of the Messenger and the believers belongs to God, and from God. They are proud of Him and from Him they draw inspiration.

(Indeed, to Allah belongs whoever is in the heavens and whoever is in the earth.) And whoever has this kingdom is able to support his Prophet, honor him, and take revenge on his enemies. And God Almighty said (who) and did not say (what) because the talk is about the polytheists who invent lies against God and His Prophet (And those whom they call upon besides God do not follow as partners). If you follow a person believing in his righteousness, and he is misguided in reality, then you are not following a righteous person, but rather a misguided person, and this is the case of one who worships idols believing that they are partners with God. He does not worship partners with God for a clear and simple reason, which is that God has no partners. The meaning of this is made clear by the Almighty's saying: (They follow nothing but suspicion, and they are only suspicions. They are silent. And his saying: They do not guess is confirmation of his saying: They follow only suspicion, and the two sentences are an explanation and clarification of his saying: And those whom they call upon besides God are not followed by partners. The counterpart of this verse has already been explained in verse 28 of this Surah.

(It is He who made for you the night in which you may rest, and the day a giving sight. Indeed, in that are signs for a people who listen.) Seeing, meaning we see in it for toil and toil, while the night is darkness because it is for relief from the troubles of the day, and the clearest interpretation of this verse is the Almighty's saying: (And We made the night and the day two signs, so We erased the sign of the night) - meaning, We made it dark - (And We made the sign of the day giving sight. That you may seek bounty from your Lord) - 12 Al-Isra'.

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(They said, "God has taken a son. Glory be to Him. He is the Self-sufficient. To Him belongs whatever is in the heavens and whatever is on the earth. Indeed, you have any authority over this. Do you say about God what you do not know?") The same has been mentioned previously, with the evidence for denying the son from God Almighty in Surah Al-Baqarah, verse 117, part 1, p. 186, and we talked about the three hypostases: the Father, the Son, and the Holy Spirit in part 2, p. 344.

(Say: Indeed, those who invent a lie against God will not succeed) in the Hereafter, which is better and more lasting than this life of ours. Their torment will be more severe, and their grief greater, if their slander is a statement about the essence of God and His attributes, and the relation to Him of a partner, a companion, and a child. (Enjoyment in this world) meaning that what the polytheists have of blessings is a despicable enjoyment, even though what they have is abundant and their prestige expands, because it is short-lived and tinged with troubles, and it is nothing when compared to the bliss of the Hereafter (Then to Us will they return, then We will make them taste the severe punishment for what they were They disbelieve in God and His blessings and deny His Messengers.

The news of Noah, verse 71-73:

(And recite to them the story of Noah, when he said to his people, "O my people, if my position and my reminder of the signs of God are too difficult for you, then I put my trust in God, so resolve your matter. And your associates. Then let not your affair be of distress to you. Then render judgment to me and do not give me notice. (71) But if you turn back, I have not asked of you for any reward. My reward is only my reward. On God, and I was commanded to be of the Muslims. (72) But they rejected him, so We saved him and those with him in the ark, and made them successors, and We drowned those who denied Our signs. So see what was the end of those who were warned (73))

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the language :

News is news that is important. He decided to do it without hesitation. And the cloud

The narrowness of the matter that necessitates sadness, and its opposite is relief, and it is used to conceal. It is said: the sadness of the crescent moon if clouds prevent it from being seen. And successors, that is, they succeed those who came before.

Parsing:

It is an adverb in the accusative case with news. And your partners are in the accusative case, in conjunction with your command of the nominative and the command of your partners. And if I run (that) is negative. The infinitive noun of "to be" is in the genitive case with the deleted "ba", meaning "to be". And how in the place of the accusative case it would have been news, and the consequence of its name.

Meaning:

(And recite to them the story of Noah) The speech in the recital of Muhammad (PBUH), and a pronoun on them for the polytheists of Mecca (when he said to his people, O my people, if my station and my reminder of the verses of God are too difficult for you, then in God I put my trust So gather your affairs and your partners together, and then let your affair not be a burden to you, then render justice to me and do not wait.) Muhammad (PBUH) reminded the polytheists of his people, and warned them of the painful torment, and his reminder and warning were burdensome for them, but he insisted on his call, so his position was burdensome for them, and they tried to assassinate him, so God commanded him to recite to them the story of Noah, who had reminded his people and warned them, so his reminder and position were heavy for them, just as Muhammad's reminder and position was heavy for the polytheists of Mecca.

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The news of Noah that Muhammad (PBUH) recited here to the polytheists of Mecca is summarized by the fact that Noah challenged those who denied him, and said to them: I trust in God and am confident of victory over you, even if you are greater in number and stronger in equipment, because God has promised me His victory, and He does not break His promise. As for your threat to me, it will not discourage me from continuing with the call to God, and all you have to do is gather everything you are able to, and include with you those who You worship instead of God, and you achieve every goal by openly showing hostility and confronting me with evil and harm, and you hasten that, and do not wait.

(And if you turn away, I will not ask of you for any reward.) That is, if you turn away from my call, I do not care about your honor, because it will not bring me any harm nor will I miss any benefit. (My reward is only with Allah.) It is not upon you, because I am working for Him, not for you. (And I was commanded to I will be one of the Muslims) and I have obeyed and fulfilled God's message in its proper form, and there is nothing after this whether you convert to Islam or disbelieve.
(So they rejected him, so We saved him and those with him in the ark, and made them successors, and We drowned those who denied Our signs.) And thus everything ends... the destruction of the deniers, the salvation of the believers, and their appointment as successor in the place of the perishing deniers (so see what was the outcome of those who were warned). The speech is to the Prophet (PBUH), and its purpose is to warn the polytheists of Mecca lest something befall them like what befell Noah's people. The equivalent of this verse was previously mentioned in Surah Al-A'raf, verse 72.
Then We sent messengers after him, verse 74-82:
(Then We sent after him messengers to their people, and they came to them with clear proofs, but they would not believe in what they had denied before. Thus We

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seal the hearts of Transgressors (74) Then We sent after them Moses and Aaron to Pharaoh and his chiefs with Our signs, but they were arrogant and were a criminal people. (75) So when the truth came to them from With us, they said, "This is clear magic." (76) Moses said, "Do you say to the truth that this is magic when it has come to you?" and the magicians do not succeed. (77) They said, "Have you come to us to distract us from what we found?" Our fathers are upon him, and you will have pride in the land, but we are not believers in you. (78) And Pharaoh said, "Bring me every knowledgeable magician." (79) And when the magicians came, he said. To them is Moses. Cast what you are casting. (80) And when they cast, Moses said, "You have not brought magic."

Indeed, God will abolish it. Indeed, God does not reform the work of corruptors (81) and God establishes the truth by His words, even if the criminals hate it (82))
the language :
The noble people are the most noble of the people. Attention is drawn by opening the lam to divert from the command or to the command.
Parsing:
The attributed infinitive "to believe" is related to the omitted predicate "they were," that is, they did not want to believe. The object of "Do you say" is a deleted sentence, i.e. "Do you say that the truth is magic?" Then he resumed, denouncing "This is magic," and "Sahar" is an advanced predicate, and this is a delayed subject, and the sentence has no place in the parsing. And it is a conjunction of our charm, and pride is the noun of be, and you have its predicate, and on earth it is related to pride. And with believers, the letter "ba" is a redundant parsing, and believers are the news of "we." And what you brought is magic (what) is an interrogative and its place is in the nominative with the beginning, and the sentence you came is a predicate,

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and magic is a substitute for (what) in the interrogative case, i.e. magic, such as how much money do you have, twenty or thirty?

Meaning:

(Then We sent after him messengers to their people, and they came to them with clear proofs, but they would not believe in what they had denied before.) A pronoun after him goes back to Noah, and the meaning is then after Noah we sent messengers like him to their people, such as Abraham, Hud, and Salih, and they had evidence and miracles, but these miracles and evidence did not dissuade them from polytheism, and turn them to believe in the oneness of God and the Last Day, so they denied them before the messengers came to them with clear proofs.

They continued to deny this after the coming of the messengers and warning them, just as they were insisting on denying oneness and resurrection before the messengers came to them, and this is what is meant by His saying: (So they would not believe in what they denied before). In other words, they did not benefit from the knowledge and guidance of the Messengers.

Concerning guidance and misguidance:

(Thus We seal the hearts of the transgressors.) She asks: If God is the one who has set a seal on their hearts, how can He torture them?

The answer: God Almighty has willed that guidance should have its own path, which is following His Messengers, and misguidance also has its own path, which is following inclinations. Whoever follows the path of the Messengers attains guidance and is inevitably among the guided, and whoever proceeds in the path of inclinations is inevitably one of the misguided transgressors, just as God Almighty decreed that whoever throws himself from a great height is one of those who will perish, and whoever throws it into the sea ignorant of the art of swimming. He is one of those who were sunk, and with this in mind, that is, the connection of the two paths with

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the will of God, it is correct to attribute the imprint and seal to Him, the Almighty, and we have previously spoken about that more than once, and in various expressions.

(Then We sent after them) This pronoun refers to the messengers who came after Noah (peace be upon him) (Moses and Aaron to Pharaoh and his chiefs with Our signs), which are miracles such as the staff and the white hand, and his saying: (We sent) clearly indicates that Aaron is a prophet sent exactly like his brother Moses, and it was said: Aaron was three years older than Moses (but they were arrogant) in accepting the truth (and they were a criminal people). And whoever refrained from accepting the truth and submitting to it is a criminal (so when the truth came to them from Us) and it is the miracles that God revealed at the hands of Moses (peace be upon him) (they said, "This is magic." Clear) And this is what the polytheists of Quraish said about Muhammad (PBUH) when he brought them the Qur'an and its miracles.. It is impossible for the reformer to be safe from the slanders of the corruptors, and they adapt them according to the time. Before, people believed in magic, so the slanderers said about the reformer: He is a magician, but today, when there is no belief in magic, they call him an anarchist out of order!

(Moses said, "Do you say to the truth when this magic came to you?") How? The truth aims to guide people to reality, while magic falsifies and distorts reality, and misleads people from it (and magicians do not succeed). Will the antichrist succeed? (They said, "You have come to us to turn us away" - that is, to turn us away - from what we found our fathers doing). This is a song repeated by those who maintain corrupt conditions that guarantee their benefits and gains. The issue is a matter of fear for interests and authority, not a matter of fathers and idols. The evidence is what God told about them when He said: (And you shall have pride in the land.) This is what Pharaoh said and his conquest of Moses and his brother (peace be upon

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him), and the meaning is that the motive for you both to claim the message from God is to have kingship and sultanate in the land of Egypt without us. With this, Pharaoh and his entourage express their fear for their kingship and tyranny, and that is why they said to Moses and Aaron, (And we are not believers with you.) Rather, they are resisters and warriors in defense of Our benefits and privileges.

(And Pharaoh said, "Bring me every knowledgeable magician.") And he did not know what time had in store for him. When the magicians came, Moses said to them, "Cast what you will throw." He said this belittling them, their magic, and their Pharaoh, because God Almighty promised him victory and victory (and when they cast it, Moses said, "You have not brought magic. Indeed, God will invalidate it.") It is false from its origin, but God will reveal its falsehood to the people. As for Moses' staff, falsehood will not come to it at all because it is a truth from God (Indeed, God does not He corrects the work of the corruptors. Rather, He removes it and destroys it. (And God establishes the truth by His words.) These are the conclusive arguments and conclusive proofs (even if the criminals hate it) because their hatred does not disrupt the will of God.

So Moses did not believe, verse 83-89:

(And none believed in Moses except the offspring of his people, for fear of Pharaoh and their chiefs lest they should persecute them. Indeed, Pharaoh was arrogant in the land, and he was one of The extravagant (83) and he said

Moses, O my people, if you believe in God, then put your trust in Him, if you are Muslims. (84) And they said, "In God, we put our trust. Our Lord, do not make us a test for the people." The wrongdoers (85) And save us, by your mercy, from the disbelieving people (86) And We revealed to Moses and his brother, "Settle for your people in Egypt and make Turn your homes towards direction, and establish prayer and give good news to the believers. (87) And Moses said, "Our Lord, you have

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gone to Pharaoh and his filled with adornments and wealth in the life of this world. Our Lord, that they may lead them astray." For Your sake, our Lord, destroy their wealth and harden their hearts, so that they will not believe until they see the painful punishment. (88) He said, "Your supplication has been answered, so be steadfast." And do not follow the path of those who do not know (89))

the language :

Offspring offspring. And temptation is a trial and a test. And high on earth, that is, a tyrant. He took up the place where he resided. The qibla is what is facing the face, including the qibla of prayer. And blur removal. The stress here is taken from the word "severity" as opposed to ease and comfort.

Parsing:

On a fear related to something immediately deleted from offspring. The pronoun "fullness" refers to the people of Moses, because they are closest to the offspring in verbal terms, and the pronoun refers to the closest ones. The source is attributed to temptation rather than inclusion from Pharaoh. O my people, its origin is ya my people, and the yā was removed lightly. And if taba'u (that) means any explanation of We revealed, and ta'ba' is an imperative verb meaning make, and your people have the lam added to the Bedouins, and your people are the first object, and bayta is the second object.

Egypt is forbidden from pronouncing it for academic and feminine purposes, and it is permissible for it to be interpreted for its lightness, as Hind pronounces it. The speech in "Make and Establish" is for Moses and his brother and those who followed them. The speech is about glad tidings to Moses. And the blame is for them to go astray to the end. So they do not believe in kindness to me, lest they go astray, and between them there is an assumed supplication. Do not follow the lam with a

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nahiya, and the verb is based on the fatha because it is connected to the noun of emphasis, and its place is the affirmation.

Meaning:

(No one believed in Moses except some of his people's offspring, out of fear that Pharaoh and their chiefs would tempt them.) After Moses threw the rod, and God revealed the truth at his hand in a public scene, the magicians and many people believed. But before throwing the rod, the boys and young men from the children of Israel believed in him, because the youth of every nation were and still are enthusiastic about everything new, but they believed in Moses, and they were afraid of Pharaoh and of the heads of the Israelites as well, lest they persecute and torture them to make them abandon their religion. The Jewish interests were conspiring with Pharaoh, and supporting him against the weak. Their people, like other people of religions in every time and place (and indeed, Pharaoh is arrogant in the land), that is, a tyrant and a tyrant (and indeed, he is among the extravagant) does not limit his tyranny and tyranny.

(And Moses said, "O my people, if you believe in God, then put your trust in Him if you are Muslims.") Moses (peace be upon him) was defenseless from everything except the truth, and Pharaoh owned everything except the truth, and he ruled over those who believed in Moses, persecuting and abusing them. Moses said to them: Neither I nor you have any power to prevent Pharaoh's tyranny from you and his oppression of you except trust in God and trust in His promise that the outcome is for the righteous, so submit the matter to Him if you are truly obedient to His commands. He mentioned three descriptions for them: faith, which is belief in the heart, Islam, what is meant here is submission and submission to the command of God Almighty, and trust, which is sincerity and entrustment to God alone. Whoever combines these descriptions, God will be with him.

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(So they said, "In God we put our trust.") We left our affairs to Him, for He knows best our situation and is right with us.

He is powerful over all things. (Our Lord, do not make us a test for the wrongdoing people.) What is meant by the oppressors here is the disbelievers, and they are Pharaoh and his people. As for temptation, what is meant is torment, and the meaning is: Do not make us a place for their torment (and save us, by Your mercy, from the disbelieving people). What is meant by the unbelievers is the oppressors, who are Pharaoh and his people who persecuted and oppressed the children of Israel, and what is meant by salvation is salvation from their oppression and persecution, and therefore this verse is an explanation of the one before it.

(And We revealed to Moses and his brother, "Make houses for your people in Egypt.") That is, do not leave Egypt, but remain there, and take dwellings for the Children of Israel to seek refuge in them, and to seek refuge in them (and make your homes the direction of direction of direction), the address to Moses and his brother and those who followed them. It was said: It means: Make your homes facing each other in one direction, meaning all of you live in one neighborhood, and this interpretation is more likely than the interpretation of homes as mosques, i.e. make your homes as mosques. The more likely view is that homes other than mosques are for worship only, and those are for residence (and establish prayer) because it symbolizes sincerity to God, and unites hearts in a united feeling (and give glad tidings). The believers) with salvation from Pharaoh and filling him in this world and Paradise in the afterlife, and the speech was limited to Moses alone because he is the origin of the message, and Aaron was his follower.

(And Moses said, "Our Lord, you have come to Pharaoh and his people with adornments and wealth in the life of this world.") This verse was revealed at a time when people did not know anything about what was contained in the graves of the

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Pharaohs. Then digging and excavations in them revealed the money and adornments mentioned in the Qur'an, and this is tangible evidence that does not accept doubt or suspicion that the Qur'an is a revelation of the unseen. (Our Lord, lest they go astray from Your path) The lam in lest they go astray, for the consequence is like they were born for death and built for ruin, meaning it was the result of God's bestowal of adornment and wealth upon them, that they disobeyed Him instead of obeying Him.

(Our Lord, wipe out their wealth) by destroying it and destroying it... One might think that this supplication is an allusion to the fact that Moses asked God to prevent wealth and luxury from the people of transgression and misguidance so that they would not increase in transgression and tyranny... but the sin is the sin of the corrupt conditions that God forbade. We expanded the discussion about this in Part 3, Page 94, paragraph: "Lives and corruption of circumstances when interpreting verse 66 of Al-Ma'idah."

(And strengthen their hearts) It was said: Its meaning is and seal their hearts. It was said: Rather, what is meant is

Firm them in the station in their country, so that they will see the destruction of their wealth with their own eyes, and what we see is that the word "stress" here is taken from hardship and affliction as opposed to comfort and prosperity, meaning that Moses (peace be upon him) asked God Almighty to inflict adversity on their hearts, and this is completely consistent with his request that God inflict it on their money. (They will not believe until they see the painful torment.) This sentence is connected to "that they may go astray from your path," and the meaning is that the consequence of the turning of Pharaoh and his people into the blessings of God is that they go astray and insist on disbelief, and that they will not believe except when the torment comes when faith is not accepted.. There is no doubt that Moses (peace

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be upon him) did not pray against them and said this saying except after despairing of their righteousness.

(He said, "Your supplication has been answered," which is the infliction of calamities on Pharaoh's wealth and his people, and calamities and hardships on their hearts. (So be steadfast) in the way you both followed of jihad for the sake of calling to the truth. (And do not follow the path of those who do not know) The greatness and wisdom of God.. It is permissible here to forbid the infallible from sin because it is from God, not from anyone else, for it is the business of the Most High to command and forbid those besides Him, whatever his status may be.

And We brought the Children of Israel across the sea, verse 90-93:

(And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in transgression and enmity, until, when drowning overtook him, he said, "I believe that there is no god but In which the Children of Israel believed, and I am of the Muslims. (90) Now, you disobeyed before and were among the mischief-makers. (91) So today We will save you with your body. That you may be a sign for those who succeed you, and indeed, many of the people are heedless of Our signs. (92) And We certainly made the Children of Israel a dwelling place.

(93))

the language :

We will save you from Al-Najwa, which is the high place on earth. What is meant by a verse here is the lesson and the sermon. Mabua is honesty, meaning a good home, and the Arabs add a good thing to honesty.

Parsing:

In the Children of Israel, the B is for transgression, transgression, and transgression. It is an object for which I will follow them. And now is composed of two words: the interrogative hamza and now, meaning now, and the adverb is related to the

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deletion, meaning now, you believe. The subject of truth is in the accusative case, with "bāwānā" meaning the place, and if what is meant by the infinitive, then it is an absolute object.

Meaning:

(And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in transgression and enmity.) Its counterpart was previously mentioned in Surah Al-Baqarah, verse 50, and Surah Al-A'raf, verse 138.

The end of the tyrant:

(Until, when drowning overtook him, he said, "I believe that there is no god but the one in whom the Children of Israel believed, and I am one of the Muslims.")

Yesterday, Pharaoh was arrogant and said: I am your Lord, the Most High. When he drowned, he said: I believed in what the children of Israel believed in, and he was of no use to him

Currently? Neither this nor that. The door to obedience was open to him when he disobeyed, but now there is no obedience or disobedience, as there is no will or choice. This is the case with the vile, mean person, who increases when he is blessed and becomes less when he is miserable.

History repeats itself, and by that I mean the Sunnah of God in His creation, which he referred to, emphasizing his saying: (You will not find an alteration to the Sunnah of God, and you will not find a change to the Sunnah of God) - 43 Fatir. Today, Israel continues to support colonialism in the same manner as Pharaoh.

Pharaoh was slaughtering the sons of the children of Israel, and sparing their women, and Israel did much more to the children of the Palestinian people than Pharaoh did.

Pharaoh said: Do I not have the kingdom of Egypt while these rivers flow beneath me? Israel said: Do I not have Palestine and its resources, along with the Golan Heights and the West Bank?

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Pharaoh said: I am your Lord, the Most High. The stepchild and warrior of colonialism said, "I have no victory today." Days did not pass, until God's will began to do its work, from the sinking of Eilat to the Battle of Karamah, and from the destruction of Israel's missile sites to the action of the guerrillas, which forced Dayan to say: The Jews must prepare to expand their graves... And sooner or later he will say: I believed in what the Arabs and Muslims believed in, just as Pharaoh said before: I believed in what the children of Israel believed in, because it followed the same path that he walked, and it will be its end. Its end is inevitable.

Someone might say: The conflict with Israel is long and focused. In his answer, we say yes, but the final victory is for those who have the right, no matter how long it takes. History, both distant and recent, bears witness to this fact, from the era of Pharaoh and Haman to the era of Hitler and Mussolini.

(Now) after what was past has passed, you say: You believed (and you had disobeyed before) since the choice was in your hand to repent and return to the truth, but you transgressed and transgressed (and you were of the corrupters), so taste the recompense for your action of drowning and destruction (for today We will save you with your body) and not with your spirit and we will cast With your corpse on a promontory from the ground for those who esteemed you to see it (so that you may be a sign for those who succeeded you) by which everyone who talks to himself about walking on the path of corruption will be admonished.

But how many lessons there are, and how little consideration there are, and for this reason God Almighty made up his mind and said (And indeed, many of the people are heedless of Our signs) and He is not heedless of them.

(And indeed We made the Children of Israel a truthful abode.) What is meant by truthfulness here is fertility, as evidenced by the Almighty's saying: (And We have provided them with good things). The meaning is: We settled them in a good, fertile

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country after the destruction of Pharaoh. The commentators differed in defining this country. Some of them said: It is Palestine. Among them are those who said: It is Egypt, and this is more likely due to the Almighty's saying: "So We brought them out" - meaning Pharaoh and his people - "of gardens and springs and treasures and an honorable abode likewise, and We made them an inheritance to the Children of Israel" - 58 Al-Shu'ara'. The verse is clear that God made the children of Israel dwell in the homes of Pharaoh and his people.

(So they did not differ until knowledge came to them.) What is meant by knowledge here is the Torah as it was revealed to Moses (peace be upon him), and in it was the information about the prophecy of Muhammad (peace be upon him). Before its revelation, the Children of Israel were of one mind regarding their disbelief and misguidance, and after the Torah came to them, they disagreed among themselves during the time of Moses and after him. Most of them rebelled against him, worshiped the calf, and said to him: Show us God plainly... and go, you and your Lord, to other than what the Qur'an has recorded for them (Indeed, your Lord will judge between them on the Day of Resurrection. While they differed therein) since on that day there will be no lying, no hypocrisy, and nothing but the truth that will appear to everyone clearly and clearly.

If you are in doubt, verse 94-97:

(So if you are in doubt about what We have revealed to you, then ask those who read the Book before you. Indeed, the truth has come to you from your Lord, so do not be of those who doubt. (94) And do not be of those who deny the signs of God, lest you be among the losers. (95) Indeed, those upon whom the word of your Lord has become certain will not believe. (96) Even if every sign had come to them until They will see the painful punishment (97))

Parsing:

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The noon in his saying: So do not be for emphasis, and it entered the present tense for the place of not the end. And until they see, that is, to see. They see here that it exceeds one object because it is visual, not cardiac.

Meaning:

(Then if you are in doubt about what We have revealed to you, then ask those who read the Book before you.) What is meant by those who read the book are scholars of the Bible and the Torah, and what is being asked about is what was mentioned in the Qur'an regarding the story of Moses and other prophets based on the context, because the verses were revealed in the story of Moses with Pharaoh.

You ask: What is the meaning of the Almighty's saying to His most honorable Prophet: (And if you are in doubt) knowing that the Prophet does not doubt that, how? He endured more harm for the sake of his message than any prophet or reformer could endure.

The answer: The way is for the Prophet (PBUH) to say to anyone who doubts what the Qur'an mentioned regarding the story of Moses and other prophets, to say to him: Ask the fair scholars from the People of the Book about that, for it is proven in the Torah and the Gospel, just as it was stated in the Qur'an.

(The truth has certainly come to you from your Lord, so do not be of those who doubt, and do not be of those who deny the signs of God, so you will be among the losers.) What is meant by slander is doubt, and the meaning is convey to the people, O Muhammad, that whoever doubts or denies the truth that has been revealed to you will be among the tormented and losers on the Day of Resurrection... And God Almighty expressed this meaning by forbidding the Prophet from doubt and denial, so that Muhammad (PBUH) would say to the people: I am a human being like you and one of you I will be held accountable and punished like any human being who doubts or denies the verses of God if I doubt and lie... This method is the most

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eloquent and most successful method in calling to the truth, which is equal. Before him are all the people.

(Indeed, those upon whom the word of your Lord has been confirmed will not believe even if every sign came to them, even

They will see the painful punishment.) What is meant by the word of your Lord here is the torment, and they do not believe the news that those against whom it has been established, and the meaning is that those whom God will punish are those who do not believe in the truth under any circumstances, even if a thousand proofs were established for it... Oh God, unless they witness the torment and are certain of it... and it is known that faith in this case is of no use, because it is exactly like the faith of Pharaoh when he was overtaken by drowning, and the discussion about it was presented shortly in verse 90.

The people of Yunus, verse 98-100:

(And if there had not been a town that believed and its faith benefited it, except for the people of Yunus, they would not have believed. We have removed from them the torment of disgrace in the life of this world, and We have given them enjoyment for a time. (98) And if your Lord had willed, everyone on earth would have believed, all of them together. So, do you not compel people until they become believers? (99) And it is not for a soul to believe except by permission. God and places abomination upon those who do not reason (100))

the language :

Shame and humiliation. The term is a period of time, and what is meant here is the natural lifespan of a person. Abomination is a dirty thing, and what is meant here is disbelief.

Parsing:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOLUME 4 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Lula means hello, and it is used in two ways: the first is a request, such as if Lola comes to us. The second is rebuke, such as if you had not refrained from going astray. And village on the deletion of the addition of any people

village. And the people of Yunus is in the accusative case with the interrupted exception, that is, but the people of Yunus, and Yunus is forbidden from declension of scholarly and non-Arabic.

Story:

God Almighty described Yunus as one of the messengers and righteous people, the companion of the whale, and Dhu Nun, meaning the whale. He also described him as one who angered his people, because he called them to faith and they did not respond to him. So he called upon Allah and departed from them despairing of their faith. In Surah Al-Qalam, Allah commanded His Prophet Muhammad (PBUH) to be patient and not to hasten to pray for his people with torment as Yunus did: (So be patient. For the judgment of your Lord, and do not be like the companion of the whale when he called out while he was distressed.) - 48 Al-Qalam.

As for the people of Yunus, their number exceeded a hundred thousand: (And We sent him to a hundred thousand or more) - 147 Al-Saffat. The narrators and commentators said: The people of Yunus were residing in Nineveh, from the land of Mosul, and that they were worshiping idols. Yunus forbade them from disbelief, and ordered them to monotheism, so they insisted on polytheism, as were the people of the prophets who came before them.

After Yunus departed from his people, harbingers of torment and harbingers of doom came to them from heaven, so they repented to God, and sincerely prayed to Him to remove the torment from them. He did so, and preserved them until the end of their time. This is the meaning of the Almighty's saying: (And if not a town had believed, and its faith had benefited it, except the people of Yunus. When they

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believed, We removed from them the torment of disgrace in the life of this world, and We granted them enjoyment for a time.)

The commentators said: The people of Jonah wore sackcloth and went out into the desert, with women, children, and animals. They separated each mother from her child, human and animal, and they became compassionate toward each other, and their voices became louder, and the voices of humans mixed with the voices of animals. So God lifted the torment from them, and they returned to their homes in safety.

As for Yunus, he traveled across the land until he reached the seashore. He found a group in a ship, so he asked them to accompany him, so they did, and when they reached the sea, God sent for them.

A great whale detained their ship for them, and they were certain that he was asking for one of them, so they agreed to vote, and the arrow fell on Yunus, so they threw him or he threw himself into the sea, and the whale swallowed him, as stated in Surat Al-Saffat: And Yunus was one of the messengers when he stayed - that is, he escaped - to the loaded ark and participated, and he was among those defeated - that is, those who were defeated by lot - so the fish caught him while he was blameworthy, meaning, and he was one of the messengers. He blames himself.

God inspired the whale to enclose Yunus in its stomach, without harming him, and Yunus was terrified to his Lord, calling him and seeking protection from Him, while he was in the belly of the whale (1). Verse 87 of Surah Al-Anbiya' indicated this: "So he called out in the darkness: There is no god but You. Glory be to You. Indeed, I was of the wrongdoers. So We responded to him and saved him from the distress. Thus do We deliver the believers."

Then the whale abandoned him on the seashore after he had stayed in his stomach for as long as God wanted him to stay. The commentators said: Jonah emerged from

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the belly of the whale like a thirsty chick, and that God grew over him a tree of pumpkin for shade, and that is where God Almighty says: "And if he had not been of those who glorify God, he would have remained in its belly until the day they are resurrected, so We cast him away." In the open) - that is, in a place devoid of vegetation - (and he was sick, and We caused a pumpkin tree to grow over him) - 146 As-Saffat. They said, After this, Yunus returned to his people, and they were happy with his arrival, and he was happy with their faith.

(And if your Lord had willed, everyone on earth would have believed, all of them together.) That is, if God had willed to force people to believe and to turn them to Him with refuge, or to create them from the beginning as believers - if He had so willed, there would not have been an infidel on its back, and if He had done so, the reward and punishment would have been nullified, and man's action would have been like the fruit on a tree.. The equivalent of this verse was previously mentioned in Surat Al-An'am: (And if God had willed, He would have gathered them together in guidance) - 35.. (And if God had willed, they would not have associated others with Him) - 107 » And in Surat Al-Baqarah: (And if God had willed, those after them would not have fought each other) - 253 ». We talked about this in detail in Part 1, p. 388.

(Do you then force people until they become believers?) The speech is from Muhammad (PBUH), and the meaning is that His Almighty wisdom willed that the choice be whether to submit to the truth, or to be stubborn.

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(1). If those who attribute modern inventions to the Qur'an paid attention to this noble verse, they would say: Yunus's whale refers to a submarine. See the first volume of this interpretation, p. 38, paragraph "The Qur'an and Modern Science."

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Man must distinguish the evil from the good, and no one is able to oppose God's will. So why should you be sad and discouraged by their disbelief and lack of faith? The intention of this is to relieve the burden of the Great Messenger (PBUH). This meaning has been repeated in many verses, including the Almighty's saying: (And you are not a tyrant over them) - 44 Q. Meaning, with authority.. Your duty is only to convey the message.

(And it is not for any soul to believe except by God's permission.) Man has situations, and each has its cause, including faith and the way of looking at God's verses consciously and impartially. Whoever realizes them in their true form and reality inevitably ends up believing in God's rule and will, because He is the one who made contemplating His verses a reason for believing in Him, and whoever turns away from them inevitably ends up also disbelieving in God's rule because he is the one who made turning away from His verses a reason for disbelief. But God Almighty has placed the choice in the behavior of one of the parties in the hands of man. And in the meaning of this verse is the Almighty's saying: "Indeed, he who purifies it has succeeded, but he who has trampled it has failed" - 10 Al-Shams. Meaning, success is certain for the one who purifies himself of whims and desires, and disappointment is certain for the one who defiles it with filth and sins.

(And He places abomination upon those who do not reason.) What is meant by abomination here is disbelief corresponding to faith, which is by God's permission, and the meaning is that turning away from God's verses and not contemplating them inevitably leads to disbelief, just as contemplating them inevitably leads to faith. Thus it becomes clear that what is meant, God willing, is the faith necessary to comprehend the proofs and proofs that God has established for His existence, provided that with this realization there is fairness and detachment from goals and desires.

What is the meaning of the verses and vows, verses 101-106:

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(Say, “Look at what is in the heavens and the earth, and what signs and warnings are of no avail to a people who do not believe.” (101) So will they wait for anything other than the days of those who were empty of Before them, say, “Then wait. Indeed, I am with you among those who wait.” (102) Then We will save Our messengers and those who have believed. Likewise, it is a duty upon Us to save the believers. (103) Say, “O O people, if you are in

Doubt about my religion, so I do not worship those you worship instead of God, but I worship God who takes your soul, and I have been commanded to be of the believers (104) and to stand Your face is to the religion, upright, and do not be of the polytheists. (105) And do not call upon other than God that which will neither benefit you nor harm you. If you do, then you are indeed of the wrongdoers. (106))

the language :

Nazar is the plural of nazir, which is one who warns of the consequences. The Hanif who inclines from falsehood to truth.

Parsing:

What (what) is a subject interrogative, and the meaning of which, and it is possible for the two words to mean anything that is a subject and the news is in the heavens. The verses do not sing (ma) in a negative manner and not as an interrogative. Likewise, kaf means like the object of nnāj, i.e. like that deliverance, and the reference here is to the deliverance of the people of Yunus, and haqāq is in the accusative case in the infinitive, i.e. he is truly entitled, and upon us is related to haqq or yāhqāq. The infinitive case of “to be” is in the genitive case with the deleted “ba.” And likewise, even if I stand, that is, with integrity. The yā’ was deleted from nānj for lightening, and hanifā is a form of religion.

Meaning:

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(Say, "Look at what is in the heavens and the earth.") On the occasion of the mention of faith in the previous verse, God Almighty commanded looking at the universe and its wonders because it is the way to knowing God and believing in Him. Many verses have been presented with this meaning (And verses and warnings are of no avail to a people who do not believe)

Every evidence of the truth warns those who oppose it of punishment, and every messenger from God Almighty carries with him evidence of his message, but the evidence and messengers benefit from them only for the one for whom the truth is his stray. He takes it wherever he finds it, even if it means losing his soul. As for the one who sees in religion, the truth, and humanity only his own interest and benefits, this is the enemy of evidence and proof, the prophets and reformers, so how can he benefit from them and believe? With its principles?

(Then do they wait for anything other than the days of those that passed before them?) It is said: the days of so-and-so, and what is meant is the days of his rule or the days of his ordeal, and what is meant by the days of those who passed away are the days of the people of Noah, Ad and Thamud, and the destruction and torment that befell them, and the conscience of waiting refers to those who denied Muhammad (PBUH) as evidenced by the Almighty's saying: (Say, "And wait. Indeed, I am with you among those who wait," for it is a threat to those who lied to Muhammad (PBUH). With bad consequences.

(Then We will deliver Our messengers and those who believe.) This sentence is a conjunction of deleted sentences, and the assumption is that it has been God's law in His creation to send to people messengers from among them as bearers of good tidings and warnings, and some believe them, and others disbelieve them, so He destroys the deniers, and then saves the messengers and the believers. The author of Al-Manar said: "This is one of the miraculous brevity that is unique to the Qur'an."

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The reason for the miracle is that God Almighty mentioned one sentence that clearly indicates a number of deleted sentences.

(Thus is it a duty upon Us to save the believers) after God Almighty said: He saves the believers. He said: The believer's salvation from torment is a right that he has from God and demands it from him, just like those who have rights, and that God Almighty must pay it to him in full, undiminished. This is a clear response to the Sunnis who said: God Almighty has the right to punish the obedient and reward the disobedient. (Al-Mawaqif, Part 8, the fifth and sixth sections of the Second Observatory in Al-Ma'ad).

(Say, O people, if you are in doubt as to my religion, then I do not worship those whom you worship instead of God, but I worship God who will take your soul, and I have been commanded to be of The believers). The Prophet (may God bless him and grant him peace) conveyed God's trust to His creation and conveyed to them the messages of their Lord, and those who responded responded to him and those who refused, so God Almighty commanded him to say to those who insisted on polytheism: If you are in doubt about my religion, then I do not worship idols that do not make sense as you do, but I worship a God who is powerful, just, wise, and all-knowing, and it is He who takes your souls. So which of the worshipers is worthy? With doubt?

This is a type of method of calling people to God with wisdom and good preaching.

(And set your face upright towards the religion, and do not be of the polytheists.) What is meant by face here is the soul, and the meaning is that God commanded me to turn to Him, converting to Islam, following its approach in word and deed, to the exclusion of all other religions.

(And do not call upon other than God that which neither benefits you nor harms you; for if you do, then you are indeed among the wrongdoers.) The Prophet does

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not call on anyone besides God, and it is impossible for him to call on anyone other than Him. Rather, the intention is to inform that whoever calls on anyone other than God is one of the wrongdoers and the losers.

It should be noted that the last three verses express one meaning in various terms, which is the command to believe and reject polytheism, with a slight difference in meaning. The first verse commands faith, indicating that the religion of monotheism should not be doubted, and that what contains doubt and suspicion is the religion of polytheism and idolatry. The second verse commands faith, indicating that Islam is the upright religion in which there is no distortion, without all other religions. And the third verse I was commanded to believe, noting that whoever seeks a religion other than Islam is one of the wrongdoers to themselves. In any case, it is the habit of the Qur'an to repeat and confirm everything related to the doctrine and its principles.

And that God should hold back from harm. Verse 107-109:

(And if God touches you with adversity, there is no one to remove it except Him, and if He returns you with good, then there is no reversal of His bounty. He inflicts it on whomever He wills of His servants, and He is the Forgiving. The Most Merciful (107) Say, "O people, the truth has come to you from your Lord, so whoever is guided will only guide himself, and whoever will go astray will only go astray from it, and I am not upon you." (108) And follow what is revealed to you and be patient until God judges, and He is the Best of judges (109))

Meaning:

(And if God touches you with harm, there is no one to remove it except Him.) A person may be harmed by what his hands have earned, such as if he voluntarily harms himself, or abandons work even though he is able to do it, or undertakes to do what is worthy of him, and before preparing for it, and this harm cannot be attributed to

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God because God Almighty commanded work and preparation for it, and forbade harm of all kinds. A person may be harmed by the corrupt conditions in the society in which he lives, and this also cannot be attributed to God, because God Almighty forbade corruption and commanded righteousness and reform. A person may be harmed neither by his earnings nor by his society, such as if he was born with defective character, or he was dull and lacked the aptitude for knowledge and knowledge, no matter how hard he worked, or a lightning bolt descended upon him from the sky, and so on. This type of harm is what is meant by the Almighty's saying: (And if God touches you with calamity, there is no one to remove it but Him.) Knowing that if God Almighty wanted to reveal the harm from whatever direction it came, so that it would be revealed and removed, because He has power over all things.

(And if He intends you with good, there is no aversion to His bounty. He bestows it on whomever He wishes of His servants.) We have stated that harm cannot be attributed to God Almighty with an absolute statement, but as for good, it is valid to attribute it to Him in all its forms, whether or not human action has an effect on it, because God Almighty desires good and commands it, and He is the one who has made man capable of doing it (and He is the Forgiving, the Merciful) and His mercy encompasses all things, just like His knowledge and power.

(Say, O people, the truth has come to you from your Lord. So whoever is guided follows it only for himself, and whoever goes astray only goes astray, and I am not a disposer of affairs over you.) The meaning of this verse is summarized by the Almighty's saying: "Every person is pledged for what he has earned" - 21 At-Tur, and its counterpart is presented in Surat Al-An'am, verse 104, vol. 3, p. 238.

(And follow what is revealed to you and be patient until God judges, and He is the best of judges.) This verse defines the role of the Messenger by conveying the revelation, acting on it, and being patient with the harm he encounters in the way of

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deniers until God reveals His religion and exalts His word.. This is the mission of everyone who represents the infallible in conveying and disseminating God's rulings.

Surat Hud

Surat Hud

Meccan, its verses are 123, and it was revealed after Surah Yunus.

In the name of God, the most gracious, the most merciful

A book whose verses are wise, verses 1-4:

(The Lord is a Book whose verses are decided and then explained in detail from the Wise and All-Aware. (1) Worship none but Allah. Indeed, from Him I am to you a warner and a giver of good tidings. (2) And that you seek forgiveness. Your Lord, then turn in repentance to Him. He will provide you with good provision for an appointed time, and He will give every person of bounty his bounty. But if you turn away, then I fear for you the torment of the Day. Great (3) To God is your return, and He has power over all things (4))

the language :

Its verses are perfect, meaning they are perfect. It was detailed, meaning it was made clear. Heirloom is something that is useful. The term is called the estimated age.

Parsing:

A book of predicates for a deleted subject, meaning this is a book. And we have an adverb of time or place in the sense of when, but it is built, because it does not separate from the adverbial, so it does not occur as a predicate, adverb, adjective, or connection to a relative, and it is always added to what comes after it except in the morning, in which the genitive and the accusative are permissible. You say: I met

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him in the morning with the genitive, and in the morning with the accusative on the distinction. And do not you worship (except) is composed of two words: that, nor, and (that) meaning any explanation for praying, because this verb has the meaning of saying without its letters, so here it is a proverb that I wrote to him, 'should he not do it'?

Such and such. And if they ask for forgiveness, it is compassionate that you do not worship. Nor in not worshiping the prohibition, and therefore the present tense verb is affirmative.

Meaning:

(Al-R) is like pain at the beginning of Surah Al-Baqarah, so see. (A Book whose verses are made clear and then explained in detail from the Wise and All-Aware.) What is meant by the book is the Qur'an, and the meaning is that this Qur'an has clear meanings and is well structured, with no deficiency or defect in it, because it is one of those who determines matters and manages them on the basis of knowledge and wisdom. Some knowledgeable people said: God has two books: one formative, which is this universe, and the other written down, which is the Qur'an, and each of them is precise in all its aspects in the most complete and complete ways.. And scholars from various religions spoke about the greatness of the Qur'an. I quoted part of the Their statements in the book "Islam and Reason", chapter "Prophecy".

It is a coincidence that I read - while interpreting this verse - an article about the book "Muhammad" by the French orientalist Maxime Rodinson, published by the Egyptian magazine Al-Musawwar in the issue of November 22, 1968, in which:

"The author confirms that the Qur'an conveyed to the following generations the message of the oppressed and exploited man, that man who rebels against injustice and oppression, and provided him with the incentive to arm himself with force in order to defeat the tyrants, the oppressors, and the hypocrites. Then the author said:

TAFSIR MUSHAF FATIMA AL-ZAHRA SALAAM VOLUME 4 BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

“Islam is a system, a belief, a way of life, and a comprehensive view of the universe and man.”

(Worship none but Allah. Indeed, from Him I am to you a warner and a giver of good tidings.) Ya, I belong to Muhammad (PBUH), and the H from him belongs to God Almighty, a warner of punishment for disobedience, and good tidings of reward for obedience. After God Almighty mentioned that the verses of the Qur’an are precise and detailed, He said: Among these verses is monotheism and sincerity in worship to God Almighty, and the recognition that Muhammad (PBUH) warns and gives good tidings through the tongue of God Almighty.

(And ask forgiveness of your Lord, then repent to Him.) That is, you worship God alone, believe in the prophecy of Muhammad, ask God for forgiveness, and repent to Him. The difference between seeking forgiveness and repentance is that seeking forgiveness is a request for forgiveness for the past, regardless of what is to come, while repentance is a request for forgiveness for the past, along with a pledge to abandon sins in the future.

(He will provide you with good provision for an appointed time, and He will give every person of abundance his bounty.) After that

God Almighty commanded devotion to God in worship, acknowledgment of the message to Muhammad (PBUH), and seeking forgiveness and repentance. After this, God Almighty mentioned that the reward for the repentant and obedient people in this world is that He will not eradicate them as He eradicated the disbelievers before them, but rather He will keep them until they fulfill their deadlines. As for their reward in the Hereafter, each will have a reward according to his work, whether small or large.

(And if they turn away, then I fear for you the torment of a Great Day) with its many horrors and severity, and it is the reward for those who turn away and turn away

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from the truth (to Allah is your return, and He has power over all things) and with His power He brings the dead to life. He gathers for reckoning, and rewards each according to what he deserves, and He is the All-Conquering, above His servants.

They bend their breasts, verse 5

(Indeed, they bend their breasts to hide from Him. When they cover themselves with their clothes, He knows what they conceal and what they declare. Indeed, He is All-Knowing of what is in their breasts. (5))

the language :

He bent something, bending one part of it to another, folding it. Concealment is a request for something to be hidden. And the garment became covered with a covering, which is a metaphor for the hidden situations, meaning that God knows their intentions, and He also knows the hidden attempts of them to hide them.

Parsing:

Only an alert tool. The nominative infinitive of lestkhafa is in the genitive case with the lam, and the one who uses it is ythnaun. And when a period of time is attached, he knows.

Meaning:

A conscience that they belong to the polytheists and hypocrites, and a conscience from it belongs to the Prophet, and the meaning of the verse as a whole is that a people whose hearts contained enmity and hatred towards the Messenger of God (may God bless him and grant him peace), and they were hiding that from him, so God informed him of their truth, and that He Almighty knows the dangers of their hearts and all their states, and that He punishes them for them according to what they deserve.

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Part Twelve

And there is no living creature on the earth, verse 6-8:

(And there is no living creature on earth except that the provision is with Allah, and He knows its resting place and its enclosure. Each is in a clear Book. (6) And it is He who created the heavens and the earth in six days, and His Throne was upon the water, that He might test you as to which of you is best in deeds. And if you said, "Indeed, you will be resurrected after death," those who disbelieve would surely say, "Indeed, this is Except clear magic. (7) And if We postpone the torment from them until a numbered nation, they will surely say, "What is holding it back?" Will the day it comes to them, it will not be averted from them, and it will be due. They did not mock them (8))

the language :

The animal is a language for every living thing that moves on the earth, and by definition for what is ridden, such as horses, mules, and donkeys. The resting place of a thing is the place of its resting place, and its repository is the place in which it was before its settling, such as a loin, a womb, or an egg. The nation refers to a group and a period of time, which is what is meant here. He caught up with them and surrounded them.

Parsing:

And there is no animal: (of) an additional Bedouin, and an animal is a beginner, and He provided it with a second beginner, and God has the knowledge of it, and the sentence is the news of the first, and on earth is related to the omitted attribute of an animal. The attributed source of yiblukum is related to the creation of the heavens. And the day "he will come to them" is not an infinitive, a day related to an infinitive, and the phrase "he will come to them" is in the genitive case by adding a day, and a noun is not hidden that refers to torment, and an infinitive is its predicate.

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Meaning:

(And there is no living creature on earth except that it is up to God to provide for it.) God Almighty created the earth, and deposited in it what every living creature that moves upon it needs, from the atom and the mosquito to the elephant and the human. He also deposited in every living creature the ability to strive to obtain his livelihood from the earth. Accordingly, the meaning of the verse is that God has made for every living person a livelihood stored up in the earth. It does not mean that God has destined for every living person his own livelihood, which does not increase by striving, nor decrease by abandoning it, as some have imagined. The author of "Tafsir" said. Al-Manar: "Some of the servants and poets have claimed that earning and not earning are the same, as some ignorant, trusting and distrustful people say:

The judiciary did as it happened

The equivalent of movement and stillness

It's crazy for you to seek livelihood

He provides the fetus within his membrane

This poet "is more deserving of madness than the one who seeks his livelihood." Review the paragraph: "God set the earth right and man corrupted it," part 3 of this interpretation, p. 340, and the paragraph: "Is sustenance a coincidence or destiny, p. 131," and the paragraph: "Sustenance and the corruption of circumstances, p. 94." (And He knows its resting place and its depository, each in a clear book.) The warehouse is the place in which it was before it crawled on the earth, and the stable in which it settled after the crawling, and the clear book is a metaphor for the fact that God has encompassed all things in knowledge, and the meaning is that God

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creates the means for living and life for every animal, wherever it was and will be because He is capable of all things and knows all things.

(It is He who created the heavens and the earth in six days.) A similar example is presented with an explanation in Surah Al-A'raf, verse 54, vol. 3, p. 338.

(And His throne was upon the water) What is meant by the Throne of God is His dominion and dominion, and water is known, and the verse indicates that water was present before the creation of the heavens and the earth, but as for where it came from?

came? Was it based on a decision? There is no provision for any of this in a verse or a frequent narration, and the mind alone does not have knowledge of it, so we abandon the search for it, and everything we read in this section is nothing more than intuition and guesswork. As for the first matter from which the universe was created, we have no explanation for it except the Almighty's saying: "My universe" and it was. And whoever denies this to us, we will recite his Almighty's saying: (You have your religion and I have my religion).

(That He may test you which of you is best in deed) meaning that God has deposited in us and on earth the energies He has deposited in order to distinguish between those who live by the toil of the right hand, and those who live at the expense of the oppressed, so He punishes these for their disobedience and rewards those for their obedience.

(And if you said, "Indeed, you will be resurrected after death," those who disbelieve would surely say, "This is nothing but clear magic.") These verses are like many other verses that tell about those who deny the resurrection, with one difference, which is the information about them here that they likened the talk about the resurrection to magic in order to camouflage the people and deceive them, so that they would be led to obey the Prophet, and ensure for himself leadership over them.

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(And if We postponed the torment from them for a numbered nation) - that is, a decreed period - (they would certainly say, "What is holding him back")? And what prevents the torment from falling upon us now if it is true (that the Day will come to them) - the torment - (it will not be averted from them) because His punishment, the Most High, will not be averted from the criminal people (and that which they used to mock will befall them) means that the torment will be inflicted on them as a reward for their disdain for it, and not Their fear of God and His wrath... and the worst sin is that which its perpetrator belittles, as Imam Ali (peace be upon him) said. Among his sayings: The people who have the best belief in God are the ones who fear Him the most.

Concerning man, verse 9-11:

(And if We made man taste mercy from Us and then We took it away from him, indeed, he is wretched and ungrateful. (9) And if We made him taste bliss after the adversity that had touched him, they would surely say: The bad deeds have gone away from me

(10) Except for those who are patient and do righteous deeds; those have forgiveness and a great reward (11))

the language :

He tasted something, experienced its taste, and tasting it made him taste it, and what is meant by tasting here is giving. To remove something from its place. And despair is an exaggeration of despair. Al-Tabarsi said: A blessing is a blessing that appears on its owner, and a affliction is also a harmful thing. They also brought out the exit from apparent conditions, such as red.

Parsing:

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And if we taste the blame, the answer is a deleted oath. In short, the answer to the oath and condition learned from (that). Otherwise, those who were patient in the accusative case for the continuous exception of man.

Meaning:

(And if We had granted man a taste of mercy from Us and then We took it away from him, indeed, he would be miserable and ungrateful.) If a person is blessed with abundance in health, plenty of money, and kindness to his family, and then he is afflicted with something or some of it due to one of the current causes – if that is the case, then he has cut off hope of God's mercy and disbelieved in His blessings, even the blessings that remain for him. The bad deeds have gone away from me. It is a joy and pride.) When he emerges from hardship to ease, and from fear to security, euphoria overwhelms him and he magnifies people, forgetting what he was in yesterday. We have stated repeatedly that God attributes all events to Him by way of attributing something to Him

His first cause, and the Creator of the universe and what is in it.

It must be pointed out that the Qur'an looks at a person through his belief and behavior. What does he believe in? And what does it do? This view is a necessary result of the nature of the Qur'an in that it is a book of religion and guidance. On this basis, a person is judged as good or bad, good or bad. It is known that the doctrine to which he called is belief in God, His Messengers, and the Last Day, and that the work he commanded is righteous work: (Indeed, those who believe and do righteous deeds – these are the best of creation.) – Al-Bayyinah 7. In a word, Islam directs a person to the goal to which he must devote his life, if he deviates from it. The Qur'an described him with the ugliest descriptions, such as the oppressor, the loser, the infidel, the ignorant, the tyrant, the stubborn, and other vices.

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These descriptions are not a definition of man's nature and essence, but rather an explanation of his behavior in some of his situations. This is evidenced by the fact that every characteristic mentioned in the Qur'an is associated with an event. Man has been described as despairing when a calamity befalls him, joyful and rejoicing if he is self-sufficient, alarming and panicking if harm befalls him, and so on. This fact was hidden from many people, and they thought that these descriptions were mentioned in the Qur'an to specifically describe the truth and nature of man, and they began to describe him with them on occasions other than those mentioned in the Book of God. If their suspicions were true, it would not be permissible for God to be held accountable for disbelief and tyranny, and his saying: (And We have honored the children of Adam) was in honor of disbelief and injustice. God is greatly exalted above that.

Accordingly, what is meant by man in his saying: (And if We gave man taste) is one who does not believe in God, or believes in Him theoretically, not practically, because whoever truly believes in Him relies on Him alone in all his situations, thanks Him in good times and bad, fears and humbles Him when He is rich, and is patient and hopeful when He is in need. For faith is of two halves: half fear, and half hope.

What confirms that what is meant by human is from our mention, and not the absolute human, the Almighty's saying without a pause: (Except those who are patient and do righteous deeds; these are forgiveness and a great reward.)

They were patient with the hardships that befell them, out of faith in God and hoping for His reward and satisfaction, and they did good deeds in times of hardship and prosperity. This is the characteristic of those who have faith and principles, because once the faith is settled in the heart, it becomes like the soul in the body and does not leave it except through death.

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Had not the treasure of verse 12-14 been revealed to him:

(Perhaps you are abandoning some of what is revealed to you and your heart is distressed by it, lest they say, "If only no treasure had been sent down to him or an angel had come with him, you are only a warner, and God is (12) Or do they say, "He has fabricated it?" Say, "Then produce ten forged Surahs like it, and call upon whomever you can besides God, if you are truthful." (13) So unless they respond to you, know that it was revealed with the knowledge of God and that there is no god but Him. So are you Muslims? (14))

the language :

Chest tightness is a metaphor for grief and sadness. Treasure is money that is saved. In Majma` al-Bayan, he fabricated, penetrated, breached, distorted, and created if he lied.

Parsing:

Perhaps you can do the work of an, and its meaning here is to ask a question based on the opinion of the Kufans, as in Mughni al-Labib. And your chest is distressed by it, a distress that begins and conscience due to it returns to some of what is revealed.

And your chest is full of distress, blocking the news. The related source is that they say an object for its sake, to abandon that is, for fear of their saying. And if it wasn't for the meaning of hello. Or do they say he slandered him/(um) meaning rather, and the pronoun he slandered him for some of what was revealed, or for what was revealed. The same is an attribute of a surah, while slander is a second attribute. And what is in it was only revealed because of work. And there is no god but Him, and the sentence is "no," and its name and predicate are the predicates that.

Meaning:

(Perhaps you are abandoning some of what is revealed to you.) The Prophet (PBUH) used to recite verses from the Qur'an to the polytheists, calling for belief in oneness

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and resurrection. Sometimes they mocked him, and sometimes they suggested miracles to him out of obstinacy, not guidance. Their position on the call of the Prophet (PBUH) saddened and hurt him, so the Lord, may He be glorified and praised, said to him in relief: Go ahead with your call, and do not care about what they say and suggest... What will you do to fear their words? And their stubbornness? Do you leave out some of what is revealed to you, and delete from the Qur'an some of its verses that they do not like? No, you won't. So, why the sadness and distress? This is the intended meaning of the Almighty's saying: (Perhaps you will abandon some of what is revealed to you) because the Prophet (PBUH) is infallible. He does not abandon anything that is revealed to him, and it is impossible for him to abandon it. The verse is similar to the Almighty's saying: (O Messenger, let not those who hasten to "Disbelief" - Al-Ma'idah 42.

(And your chest is distressed by him lest they say, "If only a treasure had not been sent down to him or an angel had come with him.") The polytheists proposed to the Prophet, in what they suggested, that the sky rain gold and silver, or that an angel from the angels come to bear witness to his prophecy. This is how those with money and wealth in the past and present think, and they believe. That honorable positions must be reserved for the rich, while the poor must be isolated from leaders and positions.. This stubbornness caused the Prophet worry and anguish, so the Lord said to him: (You are only a warner.) You must convey what has been revealed to you, and do not care about the foolishness of the fools and the ignorance of the ignorant (and God is over all things agent). His words are preserved, secrets are tested, and every soul is hostage for what it has earned.. Related to this verse is what we mentioned in Part 3, p. 248, entitled: "A type of people."

(Or do they say, "He has fabricated it?" Say, "Then produce ten forged surahs like it, and call upon whomever you can besides God, if you are truthful.") The counterpart

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of this verse was previously discussed in detail about the miracle of the Qur'an in Part 1, page 64, when interpreting verse 23 of Surat Al-Baqarah.

(So unless they respond to you, know that it was sent down with the knowledge of God and that there is no god but Him.) A conscience that they did not respond to those who disbelieved in the Qur'an, and an address (to you) by the Prophet and every caller to Islam, and an address so know to everyone who disbelieved in the Qur'an in every era and Egypt, and the meaning is let the deniers who were unable to oppose the Qur'an know that it was revealed to Muhammad (PBUH) from God, besides whom there is no god (so are you Muslims), since there is no way for you after being unable to oppose except submission and submission.

The Qur'an is enough of a miracle that it has maintained its value and greatness despite the long centuries, and it will remain so, attracting every reader and listener to it until the end of the day. This is only because its human and sentimental truths are recognized by every person of heart, whatever their sect or background.

Whoever desires the life of this world, verse 15-17:

(Whoever desires the life of this world and its adornments, We will recompense to them their deeds therein, and they will not be deprived therein. (15) Those are the ones for whom there is nothing in the Hereafter except the Fire. And what they did therein is worthless, and what they used to do is void. (16) Is he then on clear evidence from his Lord, and a witness from Himself and before him follows it, the Book of Moses as a guide and a mercy? Those believe in it, and whoever of the parties disbelieves in it - the Fire is his appointed time, so do not be in doubt about it. It is the truth from your Lord, but most people do not They believe (17))

the language :

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Redemption is the complete fulfillment of a right, while undervaluation is an incomplete fulfillment. The thing is nullified by its corruption and invalidity. Evidence is what distinguishes truth from falsehood. And the bitterness of doubt.

Parsing:

Nawf is a present tense answer to whoever was. And falsehood is a subject, and they were not the subject of falsehood that prevailed and closed the predicate. It is possible for (what) to be a delayed subject, and falsehood is an antecedent predicate. Is he who has clear evidence (from) an initiator, and his information is omitted, then his assessment is the same as one who has no clear proof? The letter "ha" in "recitation" refers to evidence because it means proof. And before him, the Book of Moses was attached to Shahid. And in front of the situation.

Meaning:

(Whoever desires the life of this world and its adornments, We will repay them in full their deeds therein, and they will not be deprived therein.)

He who sows reaps, and he who trades by mastering the art of commerce will profit, and he who works diligently in his school will succeed, and he who establishes factories, digs mines, and monopolizes minerals accumulates money in his coffers... And so everyone who strives for something will receive the fruit of his effort, whether he is a believer or an unbeliever. Provisions come as a result of deeds that are neither diminished by disbelief nor increased by faith. This is what God intended when He said: To them will be their deeds therein, and they will not be deprived therein.) Yes, corrupt situations have their effect, as we mentioned in Part 3, p. 94. The bliss of life in the Hereafter is attributed to work in this world, just like adornment in this life. It is the Sunnah of God in His creation, and you will not find any change in the Sunnah of God. God Almighty said: (Or did you think that you would enter Paradise while God had not known those who strived among you, and He knows those who are patient?) 142 Al Imran. And he said: (And whoever desires

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the Hereafter and strives for it as hard as it is and is a believer - those, their striving will be appreciated) - 19 Al-Isra'. Whoever seeks a good, lawful livelihood, seeks both this world and the hereafter.

(Those are those who have nothing in the Hereafter except Hell.) These are a reference to those who immersed themselves in this world and turned away from other things, and there is no reward for them with God except the torment of burning (and vain is what they did therein, and what they did is vain). A conscience in it refers back to the life of this world, and the meaning is that all their deeds are nothing in the sight of God, even if people benefit from them, as long as their intent is not for the sake of goodness and humanity.

The bottom line is that whoever follows a path leads him to its goals and results, and the rational person is he who chooses for himself the path of salvation and is not deceived by temptations.

After God Almighty mentioned who works for the life of this world, distracted from everything else, He mentioned who works for the sake of God and calls to Him, and is aware of His affairs, and the details are as follows:

1 - (Is he who has clear proof from his Lord?) What is meant by Muhammad (PBUH), and the Qur'an has made it clear from God.

2 - (And a witness from him will recite it.) Al-Tabari, Al-Razi, Abu Hayyan Al-Andalusi, and other commentators said: "They differed about what is meant by this witness who testifies to Muhammad about the message. It was said: It is Gabriel, it was said: It is the tongue of Muhammad, and it was said: It is Ali bin Abi Talib."

Those who said this cited as evidence a hadith narrated by Al-Bukhari in the fifth part of his Sahih, and this is its verbatim text: "The Prophet (PBUH) said to Ali: You are from me and I am from you, and Omar said, The Messenger of God (PBUH) has died, and he is satisfied with him."

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3 - (And before him was the Book of Moses as a guide and a mercy.) The Torah heralded Muhammad and his prophecy before the Qur'an bore witness to him, and the Torah is the book of God that he revealed to Moses, an imam to be followed in religious matters, and a mercy for those who acted upon it before the distortion. (Those believe in Him.) A pronoun referring to Muhammad (PBUH), and those are a reference to those who follow the evidence and clear evidence of the truth, such as the Qur'an and the Book of Moses as it was revealed to him. These are not mentioned explicitly in the verse, but they are mentioned in it with their descriptions (And whoever of the parties disbelieves in it, then the Fire will be his destination.) What is meant by the parties is those who are unanimous in their hostility to the Messenger of God and his war. The author of Tafsir Al-Manar and Sheikh Al-Maraghi said: "Muqatil said: They are the Banu Umayyah, the Banu Al-Mughirah bin Abdullah Al-Makhzoumi, the family of Talha bin Abdullah, and those who belong to them among the Jews and Christians."

(So do not be in doubt about it, for it is the truth from your Lord.) Moriya means doubt and doubt, and the conscience of it and that it goes back to Muhammad or the Qur'an, and the speech in Lat-Tak is directed to everyone who heard the message of Muhammad, and the meaning is that no rational person should doubt that Muhammad is the Messenger of God, and that the Qur'an is a revelation from God after the evidence and evidence for that have been established.
If it is permissible for a person to doubt that the Torah and the Gospel heralded the prophecy of Muhammad, is it permissible for him to doubt that Muhammad gave people the means of life, and that he brought what no prophet or reformer had brought? (But most people do not believe) in the truth, because it is a bitter enemy of their transgression and corruption on earth, or because they do not care about religion, whether true or false, as long as their livelihood does not depend on it.. We

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leave these people and what they choose to leave behind others and what they choose, and do not challenge a religion of which they know only the name.
Those are presented to their Lord, verse 18-24:
(And who is more unjust than he who invents a lie against God? Those will be turned to their Lord, and the witnesses will say: "These are those who lied about their Lord. Indeed, the curse of God is upon The wrongdoers (18) Those who turn away from the path of God and seek it crookedly, but they are disbelievers in the Hereafter. (19) Those are not helpless in the earth and what They have besides God protectors, for whom the torment will be doubled. They could not hear nor could they see. (20) Those are the ones who lost their souls and were led astray from them. They did not invent (21) It is no crime that in the Hereafter they will be the losers. (22) Indeed, those who believe and do righteous deeds and submit to their Lord - those are companions.

(23) The parable of two groups, like the blind and the deaf and the seeing and the hearing. Are they equal in example? So will you not remember? (24))
the language :
Witnesses are the plural of witnesses. And crookedness is due to the eye being broken, deviation from the truth, and by opening it, distortion in material things such as a stick and the like, and they bowed down to their Lord, that is, they submitted and were at ease.
Parsing:
A lie is an absolute verb to be fabricated, because it is like sitting down. And those who avert from the path of God are clear from the wrongdoers. The crooked condition of those who seek it is deviant or misguided. And in the Hereafter they will be disbelievers. The second (them) is a confirmation of the first (them). Among the guardians (of) Zaida are Bedouins. And the guardians of the name of what was

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theirs. Their torment is doubled as an accusative sentence that has no place in grammatical analysis. And they could not (what) is negative. And there is no crime in the sense of inevitable, so there is no negation of gender, and the noun of its noun is based on the fatḥah, because it is compounded with no compounding of fifteen, as the grammarians put it, and the infinitive infinitive from anna and its predicate is in the genitive case with the deleted predicate of no. Concerning Al-Farra', "No crime" used to mean "inevitably," then it changed to the meaning of "oath" and became one word meaning "truly." For example, distinguishing from a subject are equal, and the basic principle is whether they are equal.

Meaning:

(And who is more unjust than he who invents a lie against God?) If the evil of speech is to lie to a creature, then how about if it is to lie to the Creator?! There are manifestations of slandering God, including the creation of partners

And the intercessors, including permissibility and prohibition without evidence from the Qur'an or Sunnah, including looting and looting in the name of freedom and democracy.

(These are presented to their Lord.) These are a reference to the slanderers, and that tomorrow they will stand for judgment, and their words and deeds will be exposed to God (And those witnesses who lied about their Lord will say: Indeed, the curse of God is upon the wrongdoers). God Almighty does not need witnesses because He is All-Knowing and Powerful over all things. He rules with His knowledge and justice, and implements the word "Be." As for the testimony of the angels and the prophets, and the testimony of the tongues of the liars and the misguided, and their hands and feet, as for this testimony, the intent is for the criminals to become increasingly distressed, and for them to be certain that they have no excuse and no excuse to resort to, and that they have no escape from God's curse and torment.

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(Those who turn away from the path of God and seek to make it crooked, but in the Hereafter they are disbelievers.) This verse is an explanation and explanation of the oppressors whom God has cursed, and that they prevent people from monotheism and belief in the resurrection, and tempt them into polytheism and disbelief in the Last Day. Saints) even the idols that they deified and worshiped, and the rabbis and monks who took them as lords.

(The torment will be doubled for them.) This is an answer to a worthy question, as if a questioner is asking: What is the ruling on those who slander God, turn away from His path, and disbelieve in the Last Day? Then God Almighty answered: (The torment will be doubled for them) and the doubling of the torment here is a metaphor for its terror and severity, because the causes often overlap if their effect is the same, and it was said: There is no overlap in the causes, even if the cause is one, so they are punished once for slander, once for repelling, and once for denying the resurrection (they could not hear and They used to see.) This is an explanation for doubling the torment, and that God only doubles it for them, because in this worldly life they were unable to hear the truth, nor to look at it, which drowned them in disbelief and stubbornness.

(Those are the ones who have lost their souls) and the most lost of people is the deal of the one who loses his soul through a torment that neither eliminates it nor alleviates it (and what they used to invent has gone astray from them) of the creation of partners.

To God, and to His intercessors, and attributing the permissibility and prohibition to Him is a lie and slander (no doubt that in the Hereafter they will be the losers). After God Almighty said: They have lost themselves, He confirmed this loss as an inevitable reality, and they have no escape from it under any circumstances.

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(Indeed, those who believe and do righteous deeds and submit to their Lord - these are the companions of Paradise. They will abide therein forever.) When God Almighty mentioned the unbelievers and their punishment, He mentioned the believers and their reward according to the Qur'an's custom of comparing opposites. Al-Akhbat means humility and tranquility. Al-Tabarsi said: "The origin of Al-Akhbat is levelness from Al-Khabat, which is the flat, wide land, so it is as if Al-Akhbat is a continuous humility that is level in it." It is said: His remembrance is khabat, meaning hidden.

(The example of two groups is like the blind and the deaf, the seeing and the hearing.) The two groups are the infidel and the believer. The first does not benefit from his senses, just as the blind does not benefit from his eyes, and the deaf does not benefit from his ears. The second benefits from them. Imam Ali (peace be upon him) said: He who considers will see, and he who sees will understand, and he who understands will know. The same thing is said about the Hearing One (are they equal, for example), i.e., an attribute, a state, and an ending (won't you remember) and reflect on the difference between them?

Message of Noah verse 25-26:

(And We certainly sent Noah to his people. Indeed, I am to you a clear warner. (25) That you worship none but Allah. Indeed, I fear for you the torment of a painful Day. (26))

Parsing:

The waw is elementary, meaning it occurs at the beginning of speech, and the laam is the answer to an omitted part. And I swear to you, by breaking the hamza, "I am" at the discretion, and he said: "I am," and by opening it, at the discretion, "I am," meaning

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We sent him with a warning, and this was to turn from absence to presence and to put me in his place. And that you do not worship (it is) an explanation or a prohibition.

Meaning:

The meaning of the two verses can be summed up by the fact that Noah's people worshiped idols, and it was said that they were the first to associate others with God and to have equals to Him, so God sent him to them as a bringer of good tidings and a warner, and he delivered his message with these short words: Worship God alone, and do not associate anything with Him, and He showed kindness to them and compassion for them from God's punishment if they persisted in polytheism. This is the first pillar of the message of all prophets

Between Noah and his people, verse 27-31:

(Then the leaders of his people who disbelieved said: We do not see you as anything but a human being like us, and we do not see you following you except those who are, in our opinion, the most vile of us. And we do not see that you have any power over us. Rather, we think you are liars. (27) He said, "O my people, have you considered that if I am upon clear proof from my Lord and He has bestowed upon me mercy from Himself, and I am blind to you, shall we enforce it upon you?" And you are averse to it. (28) O my people, I will not ask you for wealth. My reward is only for God. And I will not pursue those who believe. Indeed, they will meet their Lord. I see you as a people who are ignorant (29) O my people, who will help me from God if I expel them? Will you not remember? (30) And I do not tell you that I have the treasures of God and I do not know. The unseen, and I do not say that I am a king

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And I do not say of those whom your eyes despise: God will never give them good. God knows best what is in their souls. Indeed, then indeed I would be of the wrongdoers (31))

the language :

The plural is despicable, and its plural is ardhāl, such as kalb and aklab, and arādāl is the plural of the plural, such as akālab, the plural of aklab. The opinion appeared at the beginning, that is, before contemplation.. And you saw, that is, tell me. And I became blind. Or we force you to do it, that is, I force you to do it.

Parsing:

We will see you again if the vision is heartfelt, and in the case of Kaf we will see you if it is visual. Like us is a characteristic of human beings. They are the most humiliating of us in both the subject and the predicate. The opinion appeared as a circumstance of time, i.e. the time when the first opinion occurred, and it is in the accusative case of following you. And he came to me needs two objects because it means he gave me, and the speaker's yaa is the first object, and rahma is the second object. And we oblige it to you. It also extends to two objects, and the first here is enough of the speech, and the second is the third person pronoun, and both of them are connected, and it is permissible to separate the second, so you say, We oblige you to it. Three pronouns are combined in "Anzalakmmuha": the first person pronoun, the second person pronoun, and the third person pronoun. You remember and its origin you remember.

Meaning:

(Then the leaders of his people who disbelieved said, "We see you as nothing but a human being like us.") When Noah called his people to monotheism, they rejected his call before they studied it and contemplated its truth... and they invoked two suspicions: the first: how could they follow him, when he was one of them? It's a lot for him

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He speaks in the name of God instead of them.. They looked at the speaker, and did not look at the statement, and they compared the truth with men, and they did not compare men with the truth.

You ask: This is not specific to the people of Noah (peace be upon him), for we have seen most people give in to the stranger, not the relative, to the point that it became famous in proverbs: The daughter of the house is one-eyed.

The answer: Yes, this creation is not specific to the people of Noah, and the verse does not negate it from others, but rather disparages them because of it, and this does not negate the censure of people like them and similar to them.

The second suspicion that the affluent people used as an excuse is their saying: (And we do not see any followers following you except those who are, in our opinion, the most despicable of us.) And the despicable people in their concept are the poor and needy who have no prestige or money. The virtue of the speech in "for you" is for Noah and those who believed with him, and the meaning. The tyrannical affluents said to Noah and the believers: How can we follow you when you do not have the advantage over us in status or wealth, just as the polytheists of Quraysh said to Muhammad (peace be upon him): "If only a treasure had been sent down to him." (And they said: "If only this Qur'an had not been sent down to a man from Al-Qaryatainah is great) - 31 Al-Zukhruf (Rather, we think you are liars) because you are poor and miserable. This is the logic of the misguided rich, fanaticism for prestige and money. As for charitable intentions and good deeds, they are empty talk.

(He said, "O my people, have you seen if I am upon clear proof from my Lord and He has given me mercy from Him?") This is the answer to their saying: How can we believe in you, when you are human like us? The meaning of the answer is, "Tell me what I would do if God chose me for His message, and singled me out among you for His mercy, and provided me with proof from Him regarding this message?"

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What do you think? Do I reject it, and say to God, I do not want prophecy from you, nor do I carry your message to your servants, because you do not understand? (So it was blind to you) that is, the message was hidden from you, and you were unable to understand it (Shall we force it on you) that is, do you want me to force you to believe in my message (while you hate it)? If the heart hates it, it will be blind to seeing the truth.

(O my people, I do not ask you for it) - that is, for the warning - (anything that I will seek except from Allah). Because whoever speaks in the name of God does not ask for reward from anyone else if he is sincere in his words, and mercenaries in the name of religion are the ones who ask people for their money and alms, and how many of them are in this era.

(And I will not chase away those who believe; they will meet their Lord.) What is the justification for expelling them? Because they are poor? Poverty is not a sin before God. Or because their faith is false and incorrect, so they are going to their Lord, and He knows best their intentions and consciences? (But I see you as an ignorant people) and people are enemies as long as they are ignorant.

(And, oh my people, who will help me from God if I drive them away?) Will you or others protect me from his punishment if I do that? (And will you not remember?) And how can someone who does not fear the consequences remember? (And I do not tell you that I have the treasures of God, nor do I know the unseen, nor do I say that I am an angel.) This saying from Noah (peace be upon him) is an explanation and interpretation of his first saying: (Indeed, I am to you a clear warner.) It is not a condition for the warner that he possess money and livelihood, so that the poor person would lie if he claims to have been warned in the name of God, nor is it a condition for the warner to have knowledge of the unseen so that his claim to prophecy would be rejected if he is not told of the unseen, nor is it a condition for

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the warner to be one of the angels so that it may be said to him: You are only a human.

(And I do not say to those whom your eyes despise: God will not give them any good. God knows best what is in their souls.) It is natural that luxury is the measure of truth and goodness for the affluent, and even for the ignorant and foolish. As for God and the people of God, the measure of goodness is piety and good deeds, and Noah (peace be upon him) measured by God's standard, so how could he say to the believers: God will not give you good? Just as the affluent and tyrants said to them... Oh God, unless he becomes a tyrant like them (Indeed, I am of the wrongdoers) like those who associate partners with God and disbelieve in His books and messengers. They said, "O Noah, you have argued with us." Verse 32-35:

(They said, "O Noah, you have argued with us, and you have argued with us a lot. So bring to us what you promise us, if you are of the truthful." (32) He said, "Allah will only bring it to you if He wills," and you are not unable to do so.) (33) And my advice will not benefit you if I wanted to advise you, if God wants to

He is your Lord to mislead you, and to Him you will be returned. (34) Or do they say, "He has fabricated it?" Say, "If I have fabricated it, then my crime is upon me, and I am innocent of what you accuse." (35))

the language :

The word debate is taken from the word "controversy", meaning twisting it, because each of the disputants turns the other side away from his doctrine and argument.

Parsing:

My advice will not benefit you as evidence indicating two omitted answers to two existing conditions: the first if you want, and the second if it is God. His saying, "He

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is your Lord" is a revocable statement, and it is not permissible to be an answer to the condition.

Meaning:

(They said, "O Noah, you have argued with us and you have argued with us a lot. So bring us what you promise us if you are of the truthful ones.") When Noah comforted his people with argument and proof, they were fed up with him, and they did not find any way to use as a pretext for their disbelief and denial except to challenge Noah to inflict on them the torment with which he had frightened them. That is, you are more insignificant before God than being incapable of Him, because He has power over everything and He alone has creation and command. And the polytheists of Mecca said to the Messenger of God just as the people of Noah said to their Prophet. See the interpretation of verse 32 of Surat Al-Anfal, vol. 3, p. 473. (My advice will not benefit you if I wanted to advise you.) He wanted to advise them, and even more than he advised them, but what is the benefit if hearts are hardened and do not yearn for guidance?

God wanted to deceive you. God does not create temptation in man, and if he did, he would rob him of his humanity. However, God's law decreed in His creation that whoever willingly follows the path of temptation is inevitably one of those who go astray, just as it decreed the destruction of whoever commits suicide voluntarily. With this consideration, it is correct to attribute temptation to God Almighty. We previously talked about this when interpreting verse 74 of Surat Yunus, paragraph: "About guidance and misguidance" (He is your Lord and to Him you will be returned) and there is no escape from meeting Him, His reckoning, and His reward. (Or do they say, "He fabricated it?" Say, "If I fabricated it, then my crime is upon me, and I am innocent of what you accuse.") The apparent meaning of the context indicates a pronoun that they say refers to the people of Noah, and "ha" is attributed

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to the revelation that reached them, and the meaning is, "Say, O Noah, to your people: If I am a liar in what I say, as you claim, then I alone am responsible for that, and I am responsible for its sin and punishment, and if I am truthful, then you are responsible, and the punishment for lying falls upon you alone, and I am innocent of your deeds and crimes."

It was said: This verse came as an objection to the story of Noah, and that it was revealed about the polytheists of Quraysh, because they doubted the truthfulness of Muhammad (PBUH) when he recited this story to them, so God commanded him to say to them: It is not on you if I am an inventor, for I alone am responsible for what I invent. This meaning is permissible in itself, but it is far from the apparent context.

And it was revealed to Noah, verse 36-39:

(And it was revealed to Noah that none of your people will believe except those who have believed, so do not despair at what they did. (36) And make the ark with our eyes. And We revealed: "And do not address Me regarding those who do wrong, for they will be drowned." (37) And he made the ark, and whenever chiefs of his people passed by him, they mocked him. He said, "If you mock (38) So indeed, we ridicule you just as you ridicule (38) Then you will surely know to whom will come a torment that will disgrace him, and upon whom will come an everlasting torment. (39))

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the language :

Despair sadness. The sphere is the ship, and the one and the plural are equal in it.

And permanent resident.

Parsing:

The attributed source is that he is the active deputy of revelation. Otherwise, he who has believed (from) is in the accusative case on the interrupted exception, because

disbelief is not faith. Whenever (what) is an adverbial infinitive, i.e. how long the public has passed by it, and the adverb is related, they mock it. And you know here is used as a single object because it means you know. And whoever has an object, you will know. It is a connected noun, and it was said: an interrogative meaning "ayna." Meaning:

(And it was revealed to Noah that none of your people will believe except those who have believed, so do not despair over what they did.) God informed Noah (peace be upon him) that his mission had ended after he fulfilled the message as it was intended, and he presented the argument against those who turned away and turned away, and that no one would respond to him from now on, and God Almighty consoled him for that, because Noah was hurt and saddened by their insistence on polytheism.

(And build the ark with Our eyes and Our revelation, and do not speak to Me regarding those who do wrong. Indeed, they will be drowned.) With our eyes, it is a metaphor for His protection and care, the Almighty, and what is meant by our revelation is His command and teachings. After God commanded him to make the ark, He forbade him from pleading with Him regarding those who wronged themselves, because the word of torment had been imposed on them all.

(And he made an ark, and whenever a crowd of his people passed by it, they mocked him.) Because he made it in a desert on the ground far from water... They mocked and laughed because they were certain that there was nothing beyond what they saw, and this is the case of the ignorant, who relies on the apparent, and does not include in his calculation what is behind it of estimation and planning. It was said: Noah's people had never seen an ark before

That, and they did not know how to benefit from it, and therefore they mocked and wondered.. It is known that the Phoenicians were among the first to make ships and

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sail the seas, and Abu Hayyan Al-Andalusi quoted in his interpretation "The Ocean Sea" on the authority of Ibn Abbas that Noah cut the wood for the ark from the forests of the mountains of Lebanon.. And if this indicates anything, it indicates that the mountains of Lebanon were known for their forests since ancient times.. And the Phoenicians also cut the wood for their ships from these forests.

Believers and mockers:

(He said, "If you ridicule us, then we will ridicule you just as you mock. Then you will surely know to whom will come a torment that will disgrace him, and upon whom will an everlasting torment come.") They were ignorant of the reality of the ship and its purpose, and did not consider the hidden things of time and its tribulations, so they went about mocking and ridiculing with their desires. As for Noah, he was confident of his affairs and that he did what he did with God's eyes and care, and that he and those with him would be saved from destruction, and that the fate of the mockers was inevitably drowning, and this fate was the one that mocked them. As for Noah, he was the explanation of reality and its interpreter. The youth of this age who are reckless with religion are like those who disbelieved among the people of Noah. These people mocked the ship of salvation, and the reckless youth mocked the believers, and said: Prayer and fasting in the twentieth century? Just as those who disbelieved said: Is a ship on dry land, where there is neither sea nor water? They were ignorant of the truth about the ark and its secrets, so they mocked Noah. The youth were ignorant of the secrets of fasting and prayer, so they mocked those who fasted and prayed. Are the reckless youth who mock religion and its people safe from suffering what happened to those who mocked Noah and his ark?

Wafar al-Tanoor, verse 40-44:

(Until Our command came and the oven burned, We said, "Carry in it two pairs of

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(40) And He destroyed it, except those against whom the word had preceded, and who believed, and none believed with him except a few. (40) And he said, "Ride therein, in the name of God, its course and its anchorage. Indeed, my Lord Oft-Forgiving, Most Merciful (41) And it was passing through them in waves like mountains. And Noah called to his son, and he was in a secluded place, O my son, ride with us and do not be with the disbelievers. (42) He said (43) And it was said, "O Earth." (44)

the language :

Its course is from running, which is walking, and its anchor is from anchoring, which is steadfastness, meaning, in the name of God, its movement and steadfastness. Any place is isolated and isolated. And take off, i.e. hold off from the rain. The tip of the water sinks into the ground. Al-Judi is a mountain in Mosul, as was said.

Parsing:

Ibn Hisham narrated in his book Al-Mughni on the authority of the majority that even if it enters if is a starting letter, and if is an adverbial in the accusative with its condition or answer. From each pair, two were read with the intention of each, meaning of every type, and thus two pairs were an object, not a pregnancy, and two were an emphasis on it. It was read by adding each to two pairs, and accordingly, two were an object, not a pregnancy, and from each pair it was related to the deletion of the adverb from two. And your family is compassionate

According to the object of "carry," and the same applies to "whoever believes." In the name of God, related to the deletion of the genitive case from waw, they ride, meaning they bless the name of God, and its course and anchorage are adverbs of time, based on the deletion of the genitive, i.e., the time of its running and anchoring. It is permissible for them to be a subject and the predicate is in the name of God.. La Asim (la) is a negation of the gender and Asim is its noun, and the day is

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related to the deletion of its predicate, otherwise who has God's mercy (from) in the accusative case on the interrupted exception, that is, but who God has mercy on is infallible. And after is a confirmed source, that is, after, after.

Meaning:

(Until our command comes and the oven burns.) Furan means height, and oven has meanings in the language, including the face of the earth, which is what is meant here, and its counterpart: "And We caused the earth to gush with springs," and the meaning is when God's command came, and water began to spring from the earth (We said) - to Noah - (carry into it two from every pair) a male and a female, and the word "all" indicates the generality of what is added to it, This generality varies in breadth and narrowness depending on its context. The word "something" in the Almighty's saying: "And to Him belongs all things" applies to all beings without exception, and in His saying about Bilqis: "And I have been given of everything" it is specific to the things of its time or country. Accordingly, what is meant by each pair in the verse is what Noah (peace be upon him) could carry with him in the ship of the types of living things or creatures, not of all their types, otherwise the length of the ship would be Its width is hundreds of miles.

(And your family, except those about whom the word has preceded.) That is, carry your family on the ship and do not carry any of them whom we forbid you to carry. It should be noted that God Almighty did not say to Noah: Do not bear a child, knowing that God has drowned him with the unbelievers. The commentators said: The three sons of Noah whom he carried with him were Ham, Shem, and Japheth. As for the one who was destined to perish from his family, he was one of his sons whom the Almighty referred to by saying: "He was among those who were drowned." It was also said: His name was Canaan, and Noah's wife was also among those who perished, according to the Almighty's saying in verse 10 of Surat Al-Tahrim: (God has set forth as an example for those who disbelieve. The wife of

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Noah and the wife of Lot..(And whoever believes, and none believe with him except a few), meaning, carry the small bundle that believed with you.

(And he said, "Ride into it, in the name of God, its course and its anchorage. Indeed, my Lord is Oft-Forgiving, Most Merciful." And Noah (peace be upon him) complied with God's command, and called on the believers from his family and companions to board the ship with him, and he and those with him would rise above it as it sailed and anchored.. I saw an explanation by some Sufis that said: What is meant by the ship of salvation here is the Sharia. And with the waves are the whims and desires of the soul.. So I wondered, as I was reading this interpretation: Did some sheikhs get inspiration from this interpretation to name his book or message "The Ark of Survival"?

(And it sweeps over them in waves like mountains.) In this state, which is similar to the throes of death, Noah looks at his son with regret, and calls him to faith and the path to salvation before he takes his last breath (And Noah called to his son, and he was in a secluded place, O my son, ride with us and do not be with the disbelievers). Poor father... Harm never touched a part of his son's body without touching his soul and heart... Noah was certain that his son would inevitably perish if he persisted in polytheism, so he chanted with the eagerness of fatherhood: O my son, believe in God and ride with us... But there is no life for the one you call, for the recklessness of the bully has blinded him to the evil outcome (He said, "I will seek refuge in a mountain that will protect me." of water). Ignorance and arrogance made him imagine that the problem was a water problem, and that he would solve it by climbing the mountain, but he did not realize that it was the will of God and His wrath upon the polytheists and rebels.

(He said, "There is no protector today from the command of God except those who have mercy.") Noah replied to him, "The problem is not a problem of water as you

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think, but rather it is the will of God from which there is no escape. So whoever has God's mercy will be saved, and whoever is angry with him will perish (and the waves came between them and he was among those who were drowned). During the conversation between the father and his son, the waves rose, and the child disappeared from his father's sight. And what happened to Noah (peace be upon him) with his son happens to many fathers with Their children who misjudge matters and their consequences, and their fate will be exactly like the fate of Noah's son. (And it was said, O earth, swallow up your water, and O sky, take up. And the water subsided, and the matter was decided, and it rested on the mountain.) God commanded the earth to swallow the water, and commanded the sky to stop pouring, so this one sufficed, and it swallowed that one, and the matter ended with the salvation of the believers and the destruction of the polytheists, and behold, the ship came to rest on Al-Judi, which is a mountain in Mosul, as it was said (and it was said, a distance for the wrongdoing people) who denied the truth. And after the word supplication, meaning that God has kept them away from His mercy, such as "Shiqa" in the Almighty's saying: "So evil are the companions of the blazing fire" - 11 Al-Mulk.

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And Noah called upon his Lord, verses 45-49:

(And Noah called upon his Lord, and said, "My Lord, indeed my son is from my family, and indeed Your promise is true, and You are the wisest of judges." (45) He said, "O Noah, he is not from your family. He is a workman." Not righteous, so do not ask you that of which you have no knowledge. Indeed, I advise you lest you be among the ignorant. (46) He said, "My Lord, I seek refuge in You from asking you that of which I have no knowledge." Otherwise, You will forgive me and have mercy on me, I will be among the losers. (47) It was said, "O Noah, come down with peace from Us and blessings upon you and upon the nations among those with

you, and nations whom We will give enjoyment." Then a painful punishment from Us will afflict them. (48) These are of the tidings of the unseen. We reveal them to you. Neither you nor your people knew them before this, so be patient. Indeed, the outcome For the righteous (49))

Parsing:

My Lord is calling, and its origin is my Lord, and the yā' was deleted for lightness. An invalid action was made to delete the addition, i.e., the one with action. It is related to knowledge. The nominative noun "I ask you" is in the genitive case "with" the omitted phrase, meaning I seek refuge in You from your question. Otherwise, there are two words: the conditional and the negative, and the nun is assimilated with the lam, and the conditional verb is forgiven, and its answer is. And the first nations are a conjunction of the pronoun in "go down," meaning "go down, you and the nations who are with you." The second word is a subject, and we will give them news, and the sentence is resumed. This is a beginning, and from the news of the unseen is news, and a sentence that We reveal is a state of the news of the unseen.

Meaning:

(And Noah called upon his Lord and said, "My Lord, indeed my son is from my family. Indeed, Your promise is true, and You are the wisest of all judges." In the previous verse 40, God commanded Noah to carry his family in the ark, except for those among them whom He forbade him from carrying, and God did not forbid Noah from carrying his son. He also did not command him to carry it, but rather remained silent about it out of wisdom there. So Noah thought that God Almighty had destined salvation for all his family, both the obedient and the disobedient, and for this reason he called upon his Lord, fulfilling his promise to his son according to his belief, because he was one of his family.

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You ask: Noah is a prophet, and the prophet is infallible, so how is it permissible for him to think contrary to reality?

The answer: The assumption that is contrary to reality does not harm infallibility if it is not effective and does not have any external effect, because in this case it is like an imagination that passes through the mind and then disappears, as if it had never happened. Assuming that the infallible person wanted to act on his belief that was contrary to reality, God Almighty reveals it to him and protects him from falling into error. We explained this when interpreting verse 105 of Surat An-Nisa, Part 2, p. 430.

(He said, O Noah, he is not from your family. He is an unrighteous deed.) That is, he has an unrighteous deed. God Almighty said to Noah in response to his question about his son. He said to him: I commanded you to carry your family on the ship except for those whom I forbade you from carrying, and I did not forbid you from carrying any of them due to a wisdom that required that, but My will preceded it. That your son will be one of those who drowned, because he is not from your family because of his unrighteous deeds, for the people of the prophets are the righteous and pious, even if they are distant in lineage, and their enemies are the disobedient, even if they are close in lineage. The intention of this meaning is confirmed by the Almighty's saying in verse 68 of Surat Al Imran: (Indeed, the closest of people to Abraham are those who followed him) From him, Imam Ali took his saying: "The friend of Muhammad is the one who obeys God, even if his connection is distant, and the enemy of Muhammad is the one who disobeys God, even if his kinship is close." The poet said:

Salman's affection for them was merciful

There was no kinship between Noah and his son

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(So do not ask what you have no knowledge of. I advise you not to be among the ignorant.) The thing that Noah (peace be upon him) did not know was what God had decreed for his son about drowning, because God Almighty had withheld knowledge of his drowning from his father in the beginning for a benefit that required it, and when Noah asked his Lord about his son, He said to him: Do not ask me about what I have withheld knowledge of about you before drowning, and do not demand from me your son, for I am admonishing you to be of the ignorant, that is, if you demand it, then you are of the ignorant (said my Lord). I seek refuge in You from asking you about which I have no knowledge.) That is, I do not ask you about my son, nor do I demand of him after you taught me the truth, but rather I accept (1) your judgment and your decree (and unless You forgive me and have mercy on me, I will be among the losers). This is just humility on the part of Noah to God Almighty, and not a request for forgiveness for a sin he committed, as is the case with the prophets and righteous people, and we talked about that in Part 2, p. 277.

(It was said, O Noah, come down with peace from us and blessings upon you and upon the nations among those with you, and nations whom We will give pleasure to, then a painful punishment from us will afflict them.) When the flood ended, and God drowned the polytheists, God commanded Noah to descend to earth, he and those with him, in peace and with blessings in livelihood and livelihood. They would spread here and there as nations independent of each other, then other nations would procreate from them, such as the people of Ad and Thamud, to enjoy them for a little while in this world, and then torment would strike them for their disbelief and disobedience.

Legend about the tenth of Muharram:

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The legend says: Noah landed his ship on Earth on the day of Ashura, so he fasted in gratitude to God. He had run out of provisions, so he gathered a handful of chickpeas, a similar amount of lentils, and a similar amount of wheat until it became seven grains. Noah cooked them and they all ate from them until they were satisfied. This legend spread and people in some countries adopted it as a sunnah on the day of Ashura.

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(1). The statements of many commentators were confused here, as they understood from the verse that God was saying to Noah: Do not ask me, and Noah was saying to him: I did not ask you, so how can you say to me: Do not ask me? Then they began to interpret it with delusion and imagination, and from what we have mentioned it becomes clear that the verse is clear and does not need interpretation.

(These are of the tidings of the unseen which We have revealed to you. Neither you nor your people knew them before this. So be patient. Indeed, the outcome is for the righteous.) The speech in You and what comes after it is for Muhammad (PBUH)... After God Almighty informed His most honorable Messenger Muhammad (PBUH) about the story of Noah, He said to him: This story is a revelation from us to you, and neither you nor the Quraysh knew it before, and you must be patient with what you encounter from your people for the sake of your call, just as Noah was patient with his people, and as the outcome was for him and for those who believed with him, the outcome will be for you and for the Muslims, because it will always be the same. It will be for the patient and pious.

The flood is constant among the nations:

The story of the flood is not specific to religious books. The flood was mentioned in the tablets of Babylon and Assyria. Researchers have found a tablet referring to this story, dating back to 2100 years BC. Knowledgeable people who have no

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connection to religion have confirmed that the story of the flood is known to the ancient nations of India, Greece, Japan, China, Brazil, Mexico, and others. And if the story of the flood among the nations differed in the details, they agreed in essence, and that the reason was the punishment of humans for their sins. Their disbelief and injustice.

Hud verse 50-56:

(And to Ad, their brother Hud, he said, "O my people, worship God. You have no god other than Him. You are nothing but inventors. (50) O my people, I ask of you no reward for it. My reward is only for the One who created me. Do you not understand? (51) And O my people, seek forgiveness of your Lord, then repent to Him. He will send rain upon you from heaven and increase you in strength. To your strength

And do not be friends with criminals. (52) They said, "O Hud, you have not brought us clear proof, nor will we abandon our gods at your word, nor are we believers in you. (53) If we say Except that some of our gods have committed evil against you. He said, "Indeed, I call God to witness, and bear witness that I am free of what you associate with Him. (54) Instead of Him, plot against me all together, and then do not look back. (55) Indeed, I put my trust in God, my Lord, and your Lord. There is no living creature but He is grasping by its forelock. Indeed, my Lord is on a straight path (56))

the language :

He broke something into pieces, that is, split it apart, and what was in it became apparent. Medrār is an exaggeration of Durr, which is continuous, uncorrupted diameter. And your fight hurt you. The forelock is hair clipping, and what is meant here is the ownership of the entire matter.

Parsing:

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And to Aad, their brother Huda. Their brother is the object of a deleted verb, meaning, "And We sent to Aad, their brother." And this is instead of a brother. And oh my people, on deleting the speaker's yā', that is, oh my people. And you do not have (ma) as a negation, but you have a predicate, an additional inflection, and a delayed subject. And "mdrara" is a state from the sky, and he did not say "mdarara" because it is an exaggerated object in which the masculine and feminine are equal. And the strength of the effect is to increase you, because it means to give you. And as criminals, you will turn away from the perpetrator. To say that "itrak" (that) is negative, and the sentence "itakarak" is spoken, so we say, and there is no need for deletion and estimation, as the author of Majma' al-Bayan did.

Meaning:

(And to Aad, their brother Hud, he said, "O my people, worship God. You have no god other than Him. You are only inventors.") of worshiping idols.. And Hud is from Aad by lineage and country, and that is why God Almighty described him as their brother, and this message of his to his people is a message. All the prophets, and their counterparts were preceded by Noah in verse 26 of this Surah, and Hud himself in verse 65 of Surah Al-A'raf, vol. 3, p. 347, and we mentioned the location of his grave, and that he was the first to speak Arabic, and that he was the father of Yemen and Mudar. So check.

(O my people, I do not ask you for any reward. My reward is only with Him who created me. Do you not understand?) That whoever works for God does not seek sustenance from anyone else, and that God alone is the one who benefits and harms, and its interpretation is mentioned in verse 29 of this surah.

(O my people, seek forgiveness from your Lord, then repent to Him.) The difference between seeking forgiveness and repentance is that seeking forgiveness is a request for forgiveness for the past while ignoring what is to come, while repentance

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is a request for forgiveness for the past with a pledge to abandon disobedience in the following (He will send rain upon you and increase your strength to your strength, and do not turn away as criminals). It appears from this that they were possessors of crops and udders, as God Almighty desired them to receive abundant rain. Likewise, His saying: (He will increase you in strength to your strength) indicates that they were possessed of some material and moral strength, and the Almighty's saying refers to that: (Have you not seen how your Lord dealt with Aad? Iram with pillars, the like of which has not been created in the land) - 7 Al-Fajr.

You ask: God has linked in this verse between faith and the falling of rain, so how do you combine it with your statement when interpreting verse 2 of Surat Al-Anfal and elsewhere: Faith does not grow wheat, because God directs matters according to the laws of the universe?

The answer: Yes, God conducts things according to their universal laws, there is no doubt about that. But this does not prevent the existence of miracles and supernatural laws of the universe due to a wisdom that calls for that. All natural and other causes end in the will of God Almighty, for they alone are the cause of causes, and this sacred will may relate to the existence of something directly and without intermediary.

It transcends all familiar causes, and exists without its usual cause, like Noah's flood, and the miracles that followed it. God Almighty willed that these law-breaking miracles would not appear except in the presence of one of the prophets as proof of his prophecy, or in response to his call, or as revenge on his enemies. For this reason, they were rare in their occurrence. In other words, the flow of things in this life according to their causes is one thing, and the miracle that is based directly on God's will is another thing.

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(They said, "O Hud, you have not brought us any proof.") This is a lie on their part and a slander, because God Almighty did not send a messenger without providing him with sufficient and sufficient evidence for his message, but the people of Hood refused to respond to him and his arguments and clear evidence because they contradicted their desires, just like other peoples of the prophets and messengers: (Whenever a messenger comes to them with what their souls do not desire, a group They lied and killed a group.) - Al-Ma'idah 71.

(And we will not abandon our gods because of your saying) The author of Al-Mughni said: (about) here for explanation, and the meaning is that we do not abandon polytheism just because you say, "Leave it without proof and evidence." (And we are not believers in you.) This is an explanation and confirmation of their saying: (And we will not abandon it. Our gods). These and others like them hold true when they say: Man is the one who created the gods, and it is not the gods who created man.

(We only say that some of our gods have engaged in evil.) Their saying this depicts the extent of their ignorance and belief in myths and legends... dumb stones that they believe harm those who are forbidden from worshiping them! ..And when a person reaches this level of ignorance, nothing will work for him, and therefore God describes him in many of his verses as blind and deaf.

(He said) - to them Hud - (I bear witness to Allah, and bear witness that I am innocent of what you associate other than Him, so plot against me all together and then do not look back). When they said to Hud (peace be upon him): "Some of our gods have harmed you," he challenged them to meet with their gods and make every effort to harm him, and he was prepared to bear the consequences. His challenge included this warning that they were fools and deceived. (Indeed, I put my trust in God, my Lord and your Lord.) This is an explanation for their inability to harm him and his disdain for them and their idols. (There is no living creature but He takes

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hold of its forelock.) All is in the control of the Almighty, and no one with Him has the power to benefit or harm. (Indeed, My Lord is on a straight path)

He supports, abandons, rewards, and punishes on the basis of this path, the path of truth and justice.

She asks: If God Almighty is taking the reins and forelock of the servant, and He, the Almighty, is on a straight path - then two things are necessary from that: The first is that the servant should be on his way without a choice, as is the case with the guide and the leader. The second is that every human being is on a straight path in all his actions and words, because he is a follower of God, just as an animal follows the one who takes its reins, and God Almighty is on a straight path, so should the servant be like that?

The answer: What is not meant by the Almighty's saying: (There is no living creature but He takes hold of its forelock). The servant has no will or choice in anything, but rather it is a metaphor for God's power over everything, and that he alone is the one who harms and benefits, in response to the polytheists who attributed to their idols the ability to harm and benefit.

If they turn away, verse 57-60:

(Then if you turn away, then I have conveyed to you what I was sent with to you, and my Lord will put in place a people other than you, and you will not harm Him at all. Indeed, my Lord is Guardian over all things. (57) And when Our command came, We saved Hud and those who believed with him by mercy from Us, and We saved them from a severe punishment. (58) And those were people who denied the signs of their Lord and disobeyed. His Messengers and they followed the command of every tyrant and stubborn one. (59) And they were followed in this world by a curse and on the Day of Resurrection. The people of Hud (60))

Parsing:

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Take care of its origin and take care of it. The sentence is replaced by an appeal, so the act is removed. And something

Absolute effect to harm him. That is a beginning and a predicate, and a reference to their relics or graves. Otherwise, it is an alert tool, and a dimension, any dimension, a dimension. And the people of Hood instead of Ad.

Meaning:

(Then if you turn away, then I have conveyed to you what I was sent with to you) without even if you do not fall short. (And my Lord will put in succession a people other than you) after He has sent down His punishment upon you in this world before the Hereafter (and you will not harm Him in the least.) By your turning away from faith (Indeed, my Lord is Guardian over all things), He watches over things and manages them with His knowledge and wisdom. Ibn Arabi said in "Al-Futuhāt al-Makkiyah": "Just as your Lord is a Guardian over all things, He is also a Guardian of all things." It refers to the saying of the one who said: And in everything there is a sign.

(And when Our command came, We saved Hud and those who believed with him by mercy from Us, and We saved them from a severe punishment.) What is meant by our command is our torment, and by the first salvation from the torment of this world, and by the second salvation from the torment of the Hereafter, and it was said: The first salvation was to explain the salvation from the torment as it was, regardless of its type and whether it was light or heavy. As for the second salvation, it was to explain the type of torment that befell the people of Hud, and that it was of heavy weight... and both meanings are possible. Reference to the survival of Hud and those with him was mentioned in Surat Al-A'raf, verse 72, vol. 3, p. 348.

(And those are Aad. They denied the signs of their Lord and disobeyed His messengers and followed the command of every stubborn tyrant.) After God

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Almighty summarized the story of Aad, He pointed out the reason for their destruction, and that it was their disbelief in God and His signs, their disobedience to His messengers and His rulings, their failure to support the truth, their negligence in resisting falsehood, and their submission to the leaders of misguidance and tyranny..
And God Almighty said: (And they disobeyed His messengers) and did not say: And they disobeyed His Messenger, because whoever disobeys one person. Of God's prophets and messengers, everyone disobeyed, given that the message of all is the same, which is the call to believe in oneness and resurrection.
(And they will be followed in this world with a curse and on the Day of Resurrection) meaning that they did what deserved to be cursed.

This world and the hereafter, and the meaning of cursing is distance from all goodness, and for this reason, Glory be to Him, He said: (Indeed, Aad disbelieved in their Lord) meaning they denied Him (Indeed, a distance from Aad is a people of Hud). He repeated the word "hood" without exaggerating the slander, and in confirmation of the threat.
Saleh, verse 61-63:
(And to Thamud, their brother Salih, he said, "O my people, worship God. You have no god other than Him. He produced you from the earth and settled you therein, so seek His forgiveness, then Turn to Him in repentance. Indeed, my Lord is near, Answerer. (61) They said, "O righteous one, you have been hoped for in us before this. Do you forbid us from worshiping what our fathers worshipped, and we are in doubt as to what you call us to." (62) He said, "O my people, have you seen that if I am upon clear proof from my Lord and He has given me mercy from Him, then who will save me from God? If I disobey Him, then you will give me nothing more than loss (63))
the language :

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He created you from the earth and created you from it. And He made you populate it, that is, He made you populate it. And please, we wish you well. And the suspicious thing that leads to accusation and suspicion. You give me nothing but loss, that is, loss.

Parsing:

And to Thamud, their brother, that is, we sent to Thamud. And Saleh instead of brother. Suspicious is an adjective that confirms doubt, like a shady shadow. It is permissible for us to delete one of the nouns

All three mitigations. And you saw that she was suspended from work because she was a policewoman. Moreover, Abu Al-Baqa said in the book "Al-Imlah": What is stronger is that there is no exception in the meaning and a second object here, so that you may increase me.

Meaning:

(And to Thamud, their brother Salih, he said, "O my people, worship God. You have no god other than Him.") He went through the single letter in Surah Al-A'raf, verse 73, vol. 3, p. 349. Its counterpart is what Hud said in verse 50 of his surah. This is the call of all prophets, which does not change or modify from era to era. (He produced you from the earth.) There is no living thing, be it human, animal or plant, that does not belong in its origin to the earth, directly or indirectly, and to it it returns (and He colonized you therein). The Holy Qur'an used this word, i.e. colonization, it used it in reviving the earth and populating it, and this meaning is one of the best and most complete meanings, but today this word is used in injustice and tyranny, and the enslavement of weak peoples, and it is one of The ugliest and worst meanings.. See the paragraph "God set the earth right, but man corrupted it," vol. 3, p. 340 (So seek His forgiveness, then repent to Him). This is literally what Hud said to his people in verse 52 of this Surah, and when interpreting it, we

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explained the difference between asking for forgiveness and repentance (Indeed, my Lord is near, responding). He is close to the one who is sincere in his work, and responsive to the one who responds to his call.

(They said, "O Salih, you were hoped for among us before this.") The prohibition on worshiping idols, but now that you have prohibited us from idols, our suspicions about you have been disappointed. (Do you forbid us from worshiping what our fathers worshipped)... This is something amazing.. They have worshiped it for generations and centuries. They offered sacrifices to her, but no one forbade them from doing so, so how would they respond to his invitation? .. (And indeed, we are in doubt about what you are calling us to.) This is the logic of ignorance in every time and place... everything except customs and traditions.

(He said, "O my people, have you considered that if I am upon clear proof from my Lord and He has given me mercy from Him, then who will save me from God if I disobey Him?") They said to Saleh (peace be upon him): We are in doubt about your matter. He said to them:

Tell me, what should I do if I were certain that God sent me to you, commanded me to call you to monotheism, and provided me with sufficient and sufficient evidence for this message? Should I disobey his command for the sake of pleasing you? Who will protect me from His punishment if I disobey?

(You will not add to me anything but loss.) A group of commentators said: It means that if I obey you, you will make me a loser. Others said: Rather, it means: Do not add to me your turning away from my call unless I attribute you to loss. What we see is that Salih, by saying this, wanted his people to understand that if he satisfied them, he would gain their trust, but he would lose God's approval, and his loss would greatly exceed his gain of their trust and approval.

God's she-camel, verse 64-68:

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(O my people, this is the she-camel of God is a sign for you, so leave her to eat in God's land, and do not touch her with harm, lest a near punishment overtakes you. (64) So they hamstrung her, and he said, "Enjoy yourselves in Your abode for three days. That is a promise that will not be lied to. (65) Then when Our command came, We saved Salih and those who believed with him with mercy from Us and from disgrace on that Day. Your Lord is the Powerful, the Mighty. (66) And those who had wronged took the cry and became crouched in their homes. (67) As if they had not sung therein. Indeed, Thamud disbelieved. Their Lord, except a distance from Thamud (68))

the language :

What is meant by the verse here is the miracle. And by the word "country", it is said: so-and-so's home, meaning his country. And what is meant

With the shout, the sound of a thunderbolt. They crouched down on their faces. He is rich in the place where he resides.

Parsing:

This is a subject and the she-camel of God is a predicate, and you have a case preceded by a verse, and a verse is a case of God's she-camel, and what is used in it is the demonstrative noun because it means "asher," so it takes you in the accusative case because it is implied after the fa. Its origin is ayyam, then the waw was changed to yā', and the yaan was assimilated. It became days. And from disgrace is attached to "We saved," meaning "We saved them from disgrace," as if it was lightened from the heavy one, and its name is the omitted relative pronoun, meaning as if they had not sung.

Meaning:

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(O my people, this is the she-camel of God as a sign for you, so leave her to eat on God's earth, and do not touch her with any harm, lest a near punishment overtake you.) I mentioned it in Surat Al-A'raf, verse 73, vol. 3, p. 349.

(So they licked it, and he said, "Enjoy yourself in your home for three days. That is a promise that will not be lied to.") Saleh (peace be upon him) ordered them to leave the camel alone, but they mutilated her and did not care, so he warned them that the torment would come after three days. On the authority of Ibn Abbas, God Almighty gave them this period to encourage them to believe and repent, but they insisted on disbelief because they did not believe Salih in his promise and threat.

(So when Our command came, We saved Salih and those who believed with him out of mercy from Us and from disgrace on that day. Indeed, your Lord is the Powerful, the Mighty.) After three days, the torment descended, and the believers were safe, and the unbelievers perished after the argument was established against them.. And this is the end of all who resorted and persisted in wrongdoing and corruption.

(And those who had wronged took the cry and crouched in their homes in the morning.) He said here: Then the cry took hold of those who had wronged, and he said in verse 78 of Surat Al-A'raf: Then the tremor seized them. The crowd said that the shout caused fear and trembling in their hearts. (As if they had not sung therein: Indeed, Thamud disbelieved in their Lord. Except for Thamud.) That is, as if they were due to the speed of their disappearance.

They did not reside in their homes, did not enjoy their money and children, and did not laugh at the world and it laughs for them. The wise one is the one who considers others and benefits from the vow.

The angels give good news to Abraham, verse 69-73:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOLUME 4 BY AYATOLLAH DR SYED AMMAR NAQVI

(And indeed Our messengers came to Abraham with good tidings. They said, "Peace." He said, "Peace." No sooner had he brought a young calf. (69) But when he saw that their hands could not reach it, he disapproved of them. And the most fearful among them was that they said, "Do not be afraid. Indeed, We were sent to the people of Lot." (70) And his wife was standing and laughed, so We gave her good tidings of Isaac and of those who followed Isaac. Jacob (71) She said, "Woe to me, should I give birth when I am old, and this is my husband who is old. Indeed, this is a strange thing. (72) They said, "Are you amazed at the command of God? May God's mercy and blessings be upon you." People of the House. Indeed, He is Praiseworthy and Glorious (73))

the language :

It didn't last longer, either faster or slower. And the calf gave birth to the cow. Haneeth grilled with hot stones, without being directly touched by fire, is tastier and more flavorful than fire-grilled. And he hated, denied, and denounced in one sense, against his custom, meaning that Abraham did not know a reason for their abstention from eating. The feeling is the feeling of fear of them. Woe is a word for grief. Baal is the husband and its plural is Baulah.

Parsing:

And we have a conjunction of what came before it, and the laam is for emphasis, and it is for investigation, and it was said: for expectation. The word came here with the meaning "I intended," and so the verb changed to an object, which is Ibrahim. It is possible that it is a word that came as it appears, and Abraham is in the accusative case by removing the accusative case, i.e. Our messengers came to Abraham. And peace is in the accusative case, i.e. they gave peace. And peace is a predicate of a deleted subject, meaning two imperatives, peace, or a subject and the predicate is deleted, meaning peace be upon you. The infinitive noun is that it came in the genitive case

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with a deleted meaning, that is, the delay in coming with the calf. Khafa is the object of Ojas, which is one of the verbs that is sometimes transitive by itself, and sometimes by the preposition, saying: I felt something, and I sensed something. And his wife is a general adverb. Jacob is the object of a deleted verb, i.e. We gave him to him from behind Isaac Jacob, and it is permissible to be nominative as a subject and behind a predicate. And ya woeta, its origin is ya woe, like ya ajaba, its origin is ya ajabi, then the yā was changed to alpha, and ya is a letter of call and woe is called, meaning ya woe, bring. This is a subject and a predicate. Sheikh is a condition of Baali, and the agent in it is a demonstrative noun because it means "asher," and it is permissible to nominate sheikh provided that Baali is a second subject, and Sheikh is its predicate, and the sentence is a predicate for the first subject. And Ahl al-Bayt is in the accusative case, i.e. O People of the House.

Meaning:

(And Our messengers came to Abraham with good news. They said, "Peace." He said, "Peace.") Messengers is the plural of messenger, and what is meant is that a group of angels entered Abraham in the form of human beings to give him the good news of Isaac. They began with the greeting, and he responded to them with the same or better than it. God Almighty referred to these people in verse 24 of Surat Al-Dhariyat: (Has the story of Abraham's honored guests reached you?) (So what? He quickly brought a tender calf. Ibrahim (peace be upon him) was known for his generosity and love of hospitality, so he hastened and prepared a roasted calf for them in accordance with their apparent condition, and the calf was fat, as evidenced by the Almighty's saying: (He went to his family and brought a fat calf) - 27 Atomics.

(And when he saw that their hands could not reach him, he hated them and became fearful of them.) They abstained from food because they were not human beings, and Abraham (peace be upon him) was afraid of them because he treated them as if

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they were human beings, and then they were not as he thought, and he did not know what they wanted… And every human being, whether infallible or not, if something surprises him whose consequences he does not know, he becomes fearful, and when the angels saw what was wrong with him (they said, "Do not be afraid. Indeed, We have been sent to a people Lot) We do not wish harm to you or your people. And in Surah Al-Hijr, verse 53, he explicitly said to them about this fear, saying: "He said, 'Indeed, we fear you.'"

(And his wife stood and laughed.) Her standing is a metaphor for her hearing what took place between her husband and the angels, but as for her laughter, every conversation they had was cheerful, and God knows best the reason that made her laugh, and the commentators have adopted different schools of thought regarding it (So We gave her good tidings of Isaac, and after Isaac Jacob), meaning she will give birth to Isaac, and to Isaac Jacob will be born, and it is an indication that a boy will be born.

(She said, "Woe to me, should I give birth when I am old, and this is my husband who is old. This is a strange thing.") I was amazed, as it was not customary for her to give birth to someone of her age, and to give birth to someone who was her husband's age, and from the Book of Genesis that Abraham (peace be upon him) was one hundred years old at the time, and that Sarah was ninety years old. We do not recognize this book, and all we know is that they were advanced in age, but the specificity is known to my Lord.

(They said) - meaning, the angels - (Are you amazed at the command of God?) How? Rather, His command, when He wants something, is to say to it, "Be," and it is (May God's mercy and blessings be upon you, Ahl al-Bayt). And He has bestowed upon you many of His blessings, and this is one of them, and it is not more amazing than He made the fire coolness and peace upon Abraham (He is Praiseworthy, Glorious). This sentence is an explanation and confirmation of what came before it,

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and the Praiseworthy is the owner of praiseworthy deeds, and the Glorious is the owner of virtue and generosity, so it is no wonder if God gives to those who ask Him and those who do not ask Him, in terms of whether he is rewarded or not.

Abraham argues about the people of Lot, verse 74-76:

(So when the terror departed from Abraham and the good tidings came to him, he was disputing with us about the people of Lot. (74) Indeed, Abraham is forbearing, vulgar, and repentant. (75) O Abraham, turn away. Concerning this, indeed, the command of your Lord has come, and indeed, there has come to them a punishment that will not be averted (76))

the language :

Splendor by opening the r indicates fear, and closing it with the breath. The patient is the one who is patient with the ignorance and harm of others and does not treat him with punishment. And groaning is an exaggeration in moaning about what he hates. The one who repents and returns to God in every matter.

Parsing:

It came to him as a sign of gold. The sentence "he argues with us" is a situation, and an answer to what was deleted, meaning when the excitement went away, he began to say "arguing." He is patient with the news of that, and he hates news after news, and his example is Munib. And the conscience in it is for the matter. An ever-reversing torment will come to them, and it will not be returned as a description of a torment.

Meaning:

(When the fear had departed from Abraham and the good news had come to him, he was disputing with us about the people of Lot.) After Abraham learned the identity of his guests and their mission, he was reassured by them, and he and his wife rejoiced with the good news of the son and grandson, but what he heard from the

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angels of torment concerning the people of God disturbed him. Lot, so he began to argue on their behalf.. The majority of commentators, including Al-Razi and his companion, said

Al-Manar: Abraham did not argue for the sake of Lot's people, but rather he argued for the sake of Lot, and he feared that the same torment would befall him, and the commentators cited this as evidence from verse 32 of Surat Al-Ankabut: "He said, 'Indeed, therein is Lot.' They said, 'We know best who is in it. We will surely save him and his family.'" Except his wife, she was among those who left behind.) What is true is that this verse has nothing to do with the argument with Abraham, but rather it is merely information from him that it contains Lot, and that is why they said to him: We know best who is in it. The verse that we are interpreting is a text about arguing for the sake of the people of Lot, not for the sake of Lot.. In addition to the Almighty's saying: (And indeed, there came to them a punishment that cannot be averted), so the conscience in that they and what came to them refers back to the people of Lot, with whom Abraham argued about and for them.

But the commentators said: Arguing about Lot's people is an act of audacity against God, and Abraham (peace be upon him) is infallible from sin, so the argument must be about Lot, not his people.

It should be noted first: There is no difference between arguing about Lot and his people. If this is boldness, then so is that.

Second: Arguing with God about averting the torment from His servants or delaying it is not a sin or disobedience in any way. Rather, the opposite is true, because this argument does not involve disagreement or dispute. Rather, it is a matter of asking for mercy from the strong for the weak, and this request indicates forbearance and compassion. That is why God praised Abraham with the most beautiful praise, and

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described him as "Forbearing and receptive." If he asked him to be kind to the people of Lot.

Third: Abraham argued with the people of Lot to be sure that they had reached such a point of rebellion that there was no hope of their righteousness or guidance, just as he said: "Yes, but to reassure my heart." The intention of this meaning is confirmed by the Almighty's saying: (O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed there has come to them a torment that cannot be averted). That is, do not ask me, O Abraham, about the people of Lot, for they will inevitably be destroyed, due to their insistence on polytheism and corruption and the despair of them and their repentance.

Lot verse 77-70:

(And when Our messengers came to Lot, he was displeased with them, and he was distressed with them, and he said, "This is a difficult day." (77) And his people came to him hastening toward it, and before that they had been doing Bad deeds. He said, "O my people, these are my daughters. They are purer for you, so fear God and do not be disgraced in the presence of my guests. Is there not among you a sensible man?" (78) They said, "You have known what we have in Your daughters are a right, and indeed, you know what we want (79) He said, "If only I had strength over you or could take refuge in a strong corner (80))

the language :

It was bad for them, that is, Lot did what he did wrong because of the coming of the messengers. The arm has the utmost power, and similarly to the arm, you say: You are fed up with it by an arm or an arm, meaning it is difficult for you to bear it. And very difficult. And they rush, and the active form is not used in it except in the direct object, and its example is aula. And do not be ashamed, that is, do not be ashamed of

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me. And the wise rationalist. What is meant by the severe pillar is the supporter who protects him from his people.

Parsing:

Bad is in the passive voice, and the active subject is a hidden pronoun referring to Lot. And full of discrimination. It came with the meaning of what he intended, so the verb changed into an object. And before the waw to the adverb. O my people, its origin is O my people. These are a subject, and my daughters are a conjunction of statement or substitute, and they are a disjunctive pronoun that has no place in the parsing and the purest predicate, and it is permissible for them to be a second subject.

The purest predicate, and the sentence is the predicate of the first subject. And do not disgrace its origin, do not disgrace me. The guest refers to the one, the dual, the plural, the masculine and the feminine. Even if I had (if) to wish and do not need an answer.

Meaning:

(And when Our messengers came to Lot, he was distressed by them and distressed by them.) The messengers set off from Abraham (peace be upon him) to Lot, and in Part 3, p. 353, when interpreting verse 80 of Surat Al-A'raf, we mentioned that Lot was the son of Abraham's brother, and that he was in the east of the Jordan, and that his people were the first to have sexual intercourse with men rather than with women... and they used to engage in this indecency openly, not secretly, and whoever abstained from them, they raped him by force, even if he was one of the guests. Honorable people.. And for this reason, when God's messengers came to Lot in the form of human beings, he feared that his people would attack them, and he was unable to resist and defend them, so he suffered (and said, "This is a difficult day." Al-Razi said: Rather, the tough one was said: difficult because he is afflicted with evil.

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(And his people came to him, hastening to him) They hurried to Lot's house, and they thought that this time was like any other time (and before they had done evil deeds) and they did not consider the consequences and the hidden things. (He said) - Lot - (O my people, these are my daughters. They are purer for you.) What is meant by his daughters is the daughters of his nation, because the Prophet in his nation is like a father in his family, and the meaning is: Marry women, and enjoy them lawfully and well, and abandon sodomy, for it is an abomination from the work of Satan (so fear God) that makes them afraid of God, and it is the least important thing to the people of immorality and debauchery (and do not be disgraced in my presence) If you do not fear God, then be ashamed of yourselves, and do not insult my dignity by attacking my guests. (Is there not among you a rational and sensible man who will come between you and what you want?)

(They said, "You know that we have no right to your daughters") - that is, of desire - (and indeed, you know what we want). You have learned and you know... to this extent a person's insolence can be reached if he is freed from restrictions, denies values, and loses the sense of responsibility... and you have learned that we do not desire

In girls, and our desire is for men and boys, and you also know that we do not care about you or your God, then the reason for this curiosity is in your saying: (So fear God and do not be disgraced in my presence).

The people of Lot had similarities and equals in impudence and arrogance, and how many of them there are today! Among them are educators and teachers in schools and universities. We do not doubt that among the clergy there are those who are a thousand times worse than these, but what is certain is that the world would be worse off than it is now if there were no advocates of religion and values.

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(He said, "If only I had strength over you or could take refuge in a strong corner.") After Lot became despondent among his people, he wished to have a helper to help him against them, or a protector to protect him from among them, he wished for this, not knowing that God's help was with him and in his house, and that there was no time left for the destruction of the oppressors except the blackness of his night. They will not reach you. Verse 81-83:

(They said, "O Lot, indeed, we are messengers of your Lord. They will not reach you, so go with your family in the middle of the night, and let none of you pay attention except your wife." What befalls them will befall them. Indeed, their appointed time is dawn. Is not dawn near? (81) So when Our command came, We made the highest part of it the lowest part of it, and rained upon it stones of compacted shale. (82) (83)

the language :

The journey in Dhamm and the Israa takes place at night, and the journey takes place during the day. It is said: He marched and journeyed with him at night, and he marched during the day. Interrupting the night by breaking the qāf is part of it.

And fossilized clay shale: And a table was placed on top of each other. It is marked with a sign.

Parsing:

Except your wife, an exception from your family. None of you will pay attention to the intersecting sentence between the excluded and the excluded. And conscience is the matter. And what befell them was the one who caused its calamity. Its upper part is the first object to make us, and its lower part is the second object. Mandud is an adjective for sijil. It is labeled as a description of stones. It goes back to the stones or to the villages of Lot. Its place is in the nominative case, with the beginning, and

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with the letter "ba" being an additional inflection, and with the word "ba'a" being a predicate.

Meaning:

(They said, "O Lot, we are messengers of your Lord. They will not reach you.") Al-Razi said: When the angels saw Lot's anxiety and sadness, they gave him various kinds of good news: one of them was that they were messengers of God. The second is that the infidels do not achieve what they intended. The third is that God Almighty will destroy them. Fourth, it saves him and his family from torment. Fifthly, Lot is in a severe situation because God helped him against the unjust people. (So go with your family for a part of the night, and let none of you turn around except your wife. She will be afflicted by what has afflicted them.) The angels asked Lot (peace be upon him) to go out with his family at night, and for none of them to look behind him. Perhaps the wisdom behind that was that the one who turned around would not see the destruction that had befallen his homes and become anxious and sad. As for Lot's wife, he left her, by God's command, with the disbelieving people because she was one of them, so she was subject to the same curse and wrath of God as they were upon her. (Their time is dawn. Is not dawn near?) This is one of the words of the angels, and it indicates the answer to the haste of those who hastened the descent of destruction upon the people.

(So when Our command came, We made the high among it the lowliest.) What is meant by God's command here is His judgment and judgment, and the pronoun of its high part refers to the villages of Lot, and likewise the pronoun of its lowest part, meaning that God Almighty

The earth eclipsed those villages, and according to some interpretations, they are three days away from Jerusalem. (And We rained upon it stones of flattened clay, marked before your Lord.) The interpretation of the clay-based clay came in verse

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32 of Surat Al-Dhariyat: (We will send down upon them stones of clay) and the pile piled up one on top of another or descending one after the other, and the marked one that has a special sign, and only strikes those who deserve it. The meaning is that God sent down two torments on the towns of Lot: rain with these stones, and an eclipse.

(And she is not far from the wrongdoers.) The commentators said: What is meant by the oppressors here is the infidels of Mecca, and God threatened them with the destruction that befell the people of Lot if they insisted on denying Muhammad (PBUH). This is not far off, knowing that every oppressor in the east and west of the earth is exposed to torment descending upon him from heaven, or from those who are tormented on earth... Every liberal revolution that has occurred or is taking place has no source other than resentment against injustice and its people, corruption and its supporters.

Shuaib, verse 84-86:

(And to Midian, their brother Shuaib, he said, "O my people, worship God. You have no god but Him, and do not diminish the measure and the balance. Indeed, I see that you are well, and I fear Upon you is the punishment of a terrible day. (84) And O my people, give full measure and balance with justice, and do not deprive people of their things, and do not commit corruption in the land. Spoilers (85) God's remaining is better for you if you are believers, and I am not a guardian over you (86))

the language :

Understatement, deficiency and defect. And corruption. And they are intentionally corrupt. And what remains of God is what remains after the measure and balance of lawful profit is met, even if it is small.

Parsing:

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And to Midian, in addition to what came before, that is, We sent to Midian their brother, and Shuaib instead of the brother. And from the god (of) is a grammatical addition. Surrounding is an adjective for a day verbally, and punishment has a meaning, and it is correct to describe the day as encompassing even though it is a description of torment due to the place of addition. And their things instead of including people. And spoilers of the state of wāw, do not cause trouble. The rest of God is a beginning, and the best news. The ba in bahafeez is a redundant inflection. Meaning:

(And to Midian, their brother Shuaib, he said, "O my people, worship God. You have no god other than Him.") Go through the single letter in verse 85 of Surat Al-A'raf, vol. 3, p. 356.

(And do not diminish the measure and the balance.) This is a prohibition against exaggeration, and the same is true in the first verse of Al-Muttafifin: (Woe to the extremists who, when they impose a burden on the people, give full, but when they measure them or weigh them, they lose.) That is, they lose (Indeed, I see you well.) What is meant by good is abundance in sustenance (And I fear for you the torment of a surrounding day). This is a warning to them of torment if they persist in disobedience.

(And, O my people, fulfill the measure and the balance with justice.) After He forbade them from diminishing, He commanded them to fulfill and complete, and the two meanings are the same, and we do not understand the purpose of that except the emphasis (And do not deprive the people of their things). Things include everything, including material and moral rights. Accordingly, the prohibition is general for understatement in measure and balance, and for underestimating a person and diminishing his knowledge or character.

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(And do not spread corruption on earth, spreading corruption.) The apparent meaning of the wording indicates that the meaning is "Do not spread corruption on earth as corruptors," because corruption and corruption have the same meaning. Therefore, it is necessary either to interpret the word "al-athu" as "striving," and the meaning is "And do not spread corruption on earth as corruptors." This is corruption, and hence jihad is one of the best acts of obedience. This interpretation is more likely than others.

(Allah's remnant is better for you if you are believers.) What is permissible and good is better and more lasting, even if it is small, and what is forbidden is bad and pure evil, even if it is many. If we looked for the causes of wars in this era, we would find that they lie in monopolies, the accumulation of wealth in the hands of a small few, and the deprivation of the overwhelming majority. It is a coincidence that I read in today's newspapers, 12/24/1968, that a group of Londoners demonstrated yesterday, heading to Buckingham Palace, and submitted a memorandum to the Queen demanding that she By giving up her palace, which accommodates a thousand people, while 6,000 people cannot find a home for themselves in London alone..

(And I am not a guardian over you) to prevent you from disobedience through oppression and domination. I have no mission other than to advise and convey information, and I have fulfilled it in full, and have emerged from its responsibility and responsibility.

Your prayers command you, verse 87-90:

(They said, "O Shuaib, your prayers command you that we abandon what our fathers worshiped or that we do with our wealth whatever we wish. Indeed, you are the Forbearing, the All-Right." (87) He said, "O my people." Do you think that I am upon clear proof from my Lord and He has provided me with a good provision from Him, and I do not want to go against you in what I have forbidden you? I only want reform. I could

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And my success is only from God. In Him I trust, and to Him I turn. (88) O my people, do not let my discord make you guilty, lest something befall you like what befell Noah's people or his people. Jews or a righteous people, and the people of Lot are not far from you. (89) And seek forgiveness of your Lord, then repent to Him. Indeed, my Lord is Merciful and Loving. (90))

the language :

I groan, come back. He will not punish you, that is, he will not win you over. Disagreement is the severity of the dispute, where each party of the disputing party is in a rift different from the one the other is in.

Parsing:

The infinitive noun is left in the nominative case with the deleted b. The source is that we do with compassion what our fathers worshiped, and appreciation is your origins commanding you to abandon what our fathers worshiped or to refrain from doing whatever we want with our wealth. And I could not (what) is an adverbial infinitive, i.e. as long as I was able, and it is permissible for it to be a relative noun in the accusative instead of the correction, that is, except for the correction that I am able. My discord is an active participle that draws from you, and the noun of "to befall you" is a second object to take the genitive from you.

Socialism and capitalism throughout history:

(They said, "O Shuaib, your traditions command you that we abandon what our fathers worshiped or that we do with our wealth whatever we wish.") Everyone who does not believe in God and the Last Day takes prayer as a subject for ridicule and mockery of the worshipers, and Shuaib (peace be upon him) was undoubtedly one of the worshippers.

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When he ordered his people to reject idols and worship God alone, and forbade them from exploitation and unlawful earning, they ridiculed him and said: Your prayers that you pray indicate foolishness and foolishness have inspired you to command us to abandon the traditions and customs that our fathers and grandfathers have become accustomed to, generation after generation, and to forbid us from collecting money as we please? (Indeed, you are the Forbearing, the Right-Wise)? That is, are you reasonable in saying this? This verse contains the following connotations:

1 - The message of the prophets is not limited to calling for the performance of rituals, but also includes social life, limits a person's freedom in his actions, restricts him from assaulting others, and prohibits him from doing any action that entails harm to an individual or a group. The clearest evidence of this is his saying: "And do not deprive people of their things, and do not spread corruption on the earth."

2 - The verse indicates that the people most hostile to the prophets and worshipers are those who collect money through deception and fraud, and dispose of people's capabilities according to their whims, just as exploitation and monopoly companies do.

3 - The verse also indicates that extremist capitalism has roots and supporters in history, and the evidence for this is beyond the reach of statistics.. This capitalism gives the individual complete freedom to acquire wealth and exploit it in projects of robbery and plunder, and the clearest definition of it is the saying of the affluent people to Shuaib: "Or that we can do with our money whatever we want." Their intention is not to spend their money on food and clothing... No, but rather their intention is to exploit their money to control people and control their livelihood. Just as history has shown that man is old with capitalism, it also indicates that he is old with socialism. It was stated in the history lessons of historian Will Durant: Researchers have found a Sumerian tablet dating back to 2100 BC, which says: The

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state was the one that directed the national economy. In Babylon in 1750 BC, the Code of Hammurabi determined the prices of everything. In the Ptolemaic era in 313 BC, the state owned the land, managed agriculture, and so on.
Islam rejects both socialism and capitalism in their common sense today, and acknowledges

Everything that would confront difficulties and solve life's problems, without people underestimating their things. See the paragraph "The rich is a steward, not a principal" when interpreting verse 182 of Surat Al Imran, vol. 2, p. 217.
(He said, "O my people, have you seen if I am upon clear proof from my Lord?") It is presented in verse 28 of this Surah.
(And He has provided me with a good provision from it) After Shuaib (peace be upon him) commanded his people to earn lawful and good livelihood and forbade them from the unlawful and evil, he argued against them with the sufficient provision that God had bestowed on him, sufficient for all his needs, even though he kept people away from the forbidden. The causes of good livelihood – therefore – are not limited to the forbidden, and it is impossible for God to restrict sustenance to any of the doors. Then he forbids it to his servants, and Shuaib's saying (And He has provided me with a good provision from it) indicates that he was abundant in living. (And I do not want to differ from you in what I have forbidden you to do.) If he had done so, it would have been their proof against him, and he would have no proof against them. One of the conditions of the Prophet is that all of his attributes be promising and not repulsive, and nature is repulsive to those who say what they do not do (I only want reconciliation as much as I can). The reformer advises people with his actions before his words, and continues with his call, enduring harm and hardships for its sake. For this reason, Shuaib and other prophets used to eat from the work of their own hands, and endure harm from the unbelievers and the stubborn

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(And my success is only in God. In Him I trust, and to Him I turn) meaning that he will continue to perform. His message, regardless of the results, is to rely on God, ask Him for help, and return to Him in all matters.

(O my people, do not let my discord incriminate you, lest something befall you like what befell the people of Noah or the people of Hud or the people of Salih, and the people of Lot are not far from you.) He will not punish you, that is, he will not win over you, and the meaning is that your hostility toward Me will not cause you to gain punishment. No people were hostile to their Prophet except that punishment was inflicted on them, and among the evidence for that are the peoples of the prophets mentioned. His saying: "Do not disobey me, etc., make you a crime," like your saying to someone who disobeys his father: "Your disobedience to your father will not earn you the wrath of God upon you" (And seek forgiveness of your Lord, then repent to Him). Its counterpart is mentioned with the explanation in verses 52 and 61

From this Surah (Indeed, my Lord is Merciful and Loving) He has mercy on those who ask forgiveness and apologize, and He entreats His servants by bestowing favors upon them, advising them, and granting respite that they may return.

Had it not been for your group, we would have stoned you. Verse 91-95:

(They said, "O Shuaib, he has not understood much of what you say, and indeed we see that you are weak among us. If not for your group, we would have stoned you, and you are not dear to us." (91) He said, "O my people, be afraid." Is dearer to you than God, and you have taken him behind you. Indeed, my Lord encompasses what you do. (92) And, O my people, act according to your station. Indeed, I will deal with what you do. You know to whom will come a torment that will disgrace him, and who is a liar. And be alert. Indeed, I am with you as a Watcher. (93) And when Our command came, We saved Shuaib and those who believed with him. By mercy

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from Us, and the cry seized those who had wronged, and they became crouched in their homes (94) as if they had not sung therein, except as far away from Madinah as far away from Thamud. (95))

the language :

Jurisprudence understanding. The group is a group. Stoning is stoning, and stoning is done by breaking the dā' that is left behind the back, and it is not taken care of. Status is the state in which its owner is able to work. And they waited and waited. What is meant by the cry here is the cry of torment. The blessed one is kneeling on his knees, lying on his face, and it is called the one who stays in his place and does not turn away from it. He is rich in the place where he resides. And then a prayer for doom.

Parsing:

And you are not dear to us. (Ma) is negative, and you are a subject, and upon us is related to dear, and dear is a predicate, and the ba is a supernumerary inflection. And apparently there is a second effect that you would have taken. And your position is a source of empowerment. And whoever is an interrogative in the nominative case with the beginning, and a sentence, the torment of a predicate will come upon him, and you know a conditional deed for the interrogative in the place of the question. As if it was lightened from the heavy one, and its name was deleted, meaning as if they had not sung in it. And after is in the accusative case, i.e. after, after.

Meaning:

(They said, "O Shuaib, he does not understand much of what you say.") They understood everything he said to them of commands and prohibitions, threats and intimidations, but what they meant by saying this was that they did not see any justification for the torment that Shuaib threatened them with. How could they claim that they were innocent and pious? Worshiping idols is justified by the work of

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the fathers, and exaggeration is justified by the principle of freedom to make money. Shuaib's call, then, is nothing but a means of rioting and sabotage, and this is precisely the logic of pirates in every time and place. They rob and kill. If someone objects to them, they say to him: You are a destructive saboteur who raises problems and wars, and works against security and peace, because peace in their concept is that people kneel to their tyranny and prostrate. For their sins.

(And indeed, we see that you are weak among us.) There is no impediment that will prevent us from attacking you, so silence is safer for you. (And if we had not complied with your family, we would have stoned you.) A questioner may ask: How did they deny power from him, and confirm it to his people? Isn't a man's power part of the power of his people? I said: There is no connection between the two powers. Perhaps the power of the man's kinship was over him, not him, as the Quraysh were the worst enemies of Muhammad al-Qurashi (may God bless him and grant him peace). In some interpretations, the people of Shuaib were polytheists, and the polytheists' saying: "If it were not for your group," they meant, "If we had not respected your group, we would have stoned you." The wording of the verse does not reject this meaning.

(He said, "O my people, do you think I am more precious to you than God?") What is the wonder of this among the people?

Ignorance and misguidance? (Only those who fear Allah among His servants are scholars) - 28 Fatir. (And you took him behind you, behind you.) And my back is a metaphor for forgetting about him and not paying attention to him (And, oh my people, work according to your status. Indeed, I am working) according to my status. This is like his saying on the tongue of the greatest Messenger: (I have my work and you have your work. You are innocent of what I do and I am innocent of what you do) - 40 Yunus. And His saying: (You have your religion and I have mine)

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(You will know to whom will come a torment that will disgrace him, and who is a liar. And be on your guard, for I am a Watcher with you.) This is a threat from Shuaib to his people that torment will descend, and nothing indicates his prophecy than this confidence in the unseen.

(And when Our command came, We saved Shuaib and those who believed with him by mercy from Us, and the cry seized those who had wronged, and they became in their homes crouching down as if they had never They will sing therein: 'Not as far away as Madinah, as far away as Thamud.'" Its counterpart is mentioned in verses 66-68 of this Surah.

Moses verse 96-99:

(And We sent Moses with Our signs and clear authority (96) to Pharaoh and his envoys, so they followed the command of Pharaoh, and Pharaoh's command was not guided by guidance. (97) He will advance his people on the Day of Resurrection, so He will lead them into the Fire, and evil is the return to return (98) And they will be followed in this by a curse, and on the Day of Resurrection, wretched is a companionship to be sent away (99))

the language :

The clear authority, the apparent evidence. The leaders are the nobles of the people. What is meant by Pharaoh's command is his actions and actions. The word rose refers to reaching water, and what is supplied is water itself, and here it is used metaphorically in relation to fire. Al-rafd with a kasra on the rā' is given, and the marfud is given.

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Parsing:

So he mentioned them as a verbal past, and a future in meaning, meaning he brought them back, and every future that is certain to occur may be expressed in the past tense. What a miserable act of censure, and the narration is an active part, and the

narration is a subject, and it is the one that is specific to censure. The sentence consists of a verb and the subject is a predicate.

Meaning:

When God Almighty mentioned what befell the people of Noah, Hud, Salih, Lot, and Shuaib, he referred to Pharaoh and his people, and the purpose is the lesson and the sermon. The meaning of these four verses is summed up in the fact that God Almighty sent Moses (peace be upon him) to Pharaoh and his people with evidence and clear evidence, including the Torah, the staff, and the hand. But Pharaoh insisted on disbelief and tyranny, just as his people insisted on following him and trusting in his command, so the consequence of the follower was What is followed is curse and destruction in this abode, and hell in the afterlife.

And if Pharaoh had not found supporters, he would not have dared to say: I am your Lord, the Most High. I have not known that you have any god other than Me, and every misguided and corrupt person does not dare to appear except where he finds supporters and followers. The nature of man is the same in every era, and what changes is the name and style. In the past, the names were Pharaoh and Nimrod, and their names in the present are military alliances, Vacom, Aramco, and so on. As for its supporters, they are those who They catch it in the dark, and walk like nobles among the people.

This is from Anbaa Al-Qurra, verses 100-102:

(This is from the news of the towns. We narrate it to you from them: Qaim and Hasid. (100) And We did not wrong them, but they wronged themselves, so their gods which They call upon others

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God from anything when the command of your Lord came, and they did not increase them except in repentance. (101) And thus is the seizure of your Lord when He takes the towns while they are unjust. Indeed, His seizure is very painful. (102))

the language :

A standing thing is one that is present in some area, even with its traces, and what is harvested is the planting harvested from the original. It is said: He reaped them with the sword if he killed them. And the term "tabib" means loss, and from it, Abu Lahab's hands "tabbit" meaning "lost."

Parsing:

That is a subject, and from the news of the villages is news, and it is permissible for that to be the object of a deleted verb, that is, to decrease that. And there is a subject, including a predicate. Hasid is a noun and its predicate is deleted, i.e., including hasid. Wow, they increased their status for idols in the revelation of the wise, or in the most general way. Its parsing is not mentioned in verse 63 of this Surah. Likewise, kaf means something like an advance news, and your Lord took a delayed subject.

Meaning:

(This is from the news of the towns. We narrate it to you from it, one of the Qaim and the Recipe.) After God Almighty mentioned part of the stories of past nations with their prophets, He said to His most honorable Prophet (may God bless him and grant him peace): Some of those nations have some of their traces left, and he likened the remaining traces to crops standing on their stems, because each of them is clearly visible, and for some, nothing of their traces remains. He likened these to harvested crops whose earth has been stripped bare, indicating what they indicate. Some commentators said: The ones whose traces remain are the countries of Ad and Thamud, and the ones that have no traces are the countries of Noah and Lot. ..as for us

So we leave the discussion on that to the archaeologists... In any case, the explanation of these stories in the mouth of Muhammad (PBUH) is conclusive

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evidence of his prophecy, and that they are inspired by heaven, not from the fabric of the imagination, nor from someone who said it.

(And We did not wrong them, but they wronged themselves) by denying the Messengers of God and insisting on polytheism and corruption. This meaning was repeated in the Holy Qur'an in about twenty verses (And their gods whom they call upon besides God are of no avail to them. Nothing when the command of your Lord came, and they did not add to them anything but repentance. Their gods are their idols, and wow they increased them to which you will return, and your Lord has decreed His punishment, and repentance is loss, and in verse 63 of this Surah: (You will not add to me anything but loss.) The meaning is summarized in the Almighty's saying: "And they worship besides God that which neither benefits them nor harms them" - 55 Al-Furqan.

(And thus is the seizure of your Lord when He takes the towns while they are unjust) meaning that God, Glory be to Him, destroys the unjust disbelievers with something like a flood, an eclipse, and a cry of torment (Indeed, His seizure is painful and severe), but after warning and excuses verbally spoken by God's messengers. And confrontation face to face...and we said verbally and confrontation because disbelief and corruption are greater in this era than in any previous era, and excuses and warnings are present in it by reason, the heavenly books, and the prophetic hadiths, and yet there is no flood, no eclipse, and no stones from the shale, and we know no secret to that except the suspicion that the will of God Almighty decreed the destruction of those who confront their prophets by denying them, not those who disobey the revelation. And reason...and suspicion are no substitute for the truth. And God knows best.

That is a witnessed day. Verse 103-109:

(Indeed, in that is a sign for whoever fears the torment of the Hereafter. That is a day for which the people will be gathered, and that is a day witnessed. (103) And We will

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not postpone it except for a specified period.) (104) The Day He comes, not a soul will speak except with His permission. For among them there will be wretched and happy. (105) As for those who were wretched

So in the Fire for them therein is exhalation and inhalation (106) They will abide therein as long as the heavens and the earth endure, except what your Lord wills. Indeed, your Lord does what He wills. (107) And as for those Be happy in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord wills, a giving that cannot be rejected. (108) So do not be in doubt as to what these people worship. What they worship. Except as their fathers worshiped before, and indeed, We will give them in full their share, undiminished (109))

the language :

A day witnessed by all creatures. And a limited and definite term in the knowledge of God. In language, the exhalation is the beginning of the donkey's sound, and the inhalation is the end, and God Almighty has used them as metaphors for the pain and sorrows of the people of Hell. And a severed lump. And the bitterness of doubt.

Parsing:

That day is a subject and a predicate, and a group is an adjective for a day, and people is a subjunctive subject for a group. And the day will come related to it without a soul speaking, and the yā' of "coming" was deleted for lightening, and it contains a hidden pronoun that refers to a combined day, and it is not permissible for it to return to a day to come because it is added to the coming, and the genitive to it is in the position of the part of the word, and in Hell it is related to what is deleted, that is, they will remain in the Fire, and they will remain in a state of the pronoun they will remain. As long as (ma) is an adverbial infinitive, that is, the duration of the heavens and the earth, and the adverbial condition is related to immortals. Ataa is in

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the accusative case, and is not an adjective for giving. Their share is the effect of what they paid, and the status of their share is not diminished.

Meaning:

(Indeed, in that is a sign for whoever fears the punishment of the Hereafter. That is a day for which the people will be gathered together, and that is a day witnessed.) This is a reference to God Almighty taking cities whose inhabitants were oppressive to them with severe torment. The meaning is that this painful taking is an example for those who believe in God, and a reminder for those who fear the torment of a day that all creatures will witness when God will gather them in it for reckoning and recompense.

She asks: The flood or earthquake and the like often happen for natural reasons, and nature is blind and does not distinguish between the believer and the ungrateful, the criminal and the innocent, so is it possible that what happened to the people of the prophets was from this regard?

The answer: The Prophet used to warn his people of the occurrence of torment, and he determined its type and time before it occurred, so his words came in accordance with reality and from its core, and this cannot be explained by scientific prediction as there were no observatories or tools for science in that era, and it also cannot be explained by intuition and intuition because the Prophet used to report confidently and with a decisive tongue, and he said: This is the truth and you will see, and not by chance due to the place of repetition, and if all these hypotheses and explanations are invalid. Interpretation is determined by revelation and the will of God because it alone is the correct assumption.

(And We do not postpone it except for a specified period.) For everything with God, there is a period and a term that cannot be preceded or exceeded, and among that is the annihilation of this world and the coming of the Hereafter (the Day will come

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when no soul will speak except with His permission), so it is permitted to speak and defend in a situation without another, as is the case in many of the courts of this world (for among them will be wretched and happy) and the misery of man tomorrow. Or his happiness is only due to his work in this world, not by God's decree and destiny. As for the news "The wretched is wretched in his mother's womb, and the happy is happy in his mother's womb" is questionable, and its apparent meaning contradicts God's justice and mercy... In addition, it is one of the single narrations, and it is an argument in legal rulings such as what is permissible and what is forbidden, what is pure and what is impure, and not in the principles of the faith and what is related to it.

Then he defined the people of misery by saying: (As for those who are miserable, they will be in the Fire; therein will be breathing in and out of it.) It is obvious that God only punishes those who rebel and commit corruption, so misery - then - comes from earning and working, not through decree and destiny... and exhaling and inhaling are a metaphor for the sorrows of the people of Hell.

And their sufferings (they will abide therein as long as the heavens and the earth endure, except as your Lord wills). The commentators have spoken at length about commenting on God's will here, and mentioned aspects that made meaning from hieroglyphs and similarities, and it is one of the decisive and clear ones, and it can be summed up that whoever enters Hell for any of the sins, he cannot get out of it by himself, nor through an intercessor or helper, nor with a redemption, for in this respect he will abide therein forever...but if God wills to take him out of it, he will go out, and the description of eternity in Hell will not be given to him, because His Almighty will. It is not limited by anything (Indeed, your Lord does what He wills), and everything returns in the end to His will, and His will returns only to Him alone, so the cause of immortality has its effect as long as the Creator intends it to do

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so; And if he does not will, then he is not following the principle: "If He wants something, He says to it, 'Be,' and it is."

Just as he defined the people of misery as those who will remain in Hell, he defined the people of happiness as those who will remain in Paradise (and as for those who are happy, they will be in Paradise, abiding therein as long as the heavens and the earth last, except what your Lord wills, a giving that is not deducted) meaning, uninterrupted. You ask: Whoever enters Paradise will not leave it. So, what is the purpose of commenting on the will of God Almighty?

It was said in the answer: God takes them out of the bliss of Paradise to a bliss similar to it or better.. As for what we understand from this comment, it is merely a reference to God's power and greatness, and that known causes only work their effect if they do not collide with His will, the Almighty. Fire burns if the Creator does not say to it: Be cool and peaceful.

(So do not be in doubt about what these people worship.) The speech is to Muhammad (PBUH), and these are a reference to his people who denied him. Muhammad did not doubt, and will never doubt, that they are wrong in their worship, but the intention is to rebuke them and warn them (they worship only as their fathers worshiped before). This is an explanation for the certainty and lack of doubt in the invalidity of what these people worship, because it is like what the ancients worshiped, who were subjected to torment due to their polytheism and worship of idols. (And indeed, We will fully give them their share, undiminished.) Just as We fully gave their fathers the share they deserved of the torment, and did not diminish anything from it.

You ask: This is a delusion of God's pardon and mercy, and it contradicts the Almighty's saying: (Say, "O My servants who have transgressed against themselves, despair not of God's mercy" (Al-Zumar 52).

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The answer: What is meant by his saying: (Do not despair of God's mercy) is to encourage repentance, and that whoever repents, God will accept his repentance. What is meant by his saying: (undiminished) is that whoever insists on polytheism and does not repent, God will reward him with what he deserves. We have no doubt that God pardons and has mercy on those who have mercy on people and works for their benefit. As for those who attack their freedom and rights, their torment will not be lightened, nor will they be helped.

And had it not been for a word that had preceded from your Lord, verse 110-115: (And We gave Moses the Scripture, but they differed therein. And had it not been for a word that had preceded from your Lord, it would have been decided between them, and they are in doubt about it, doubting. (110) And indeed, all That your Lord will fully repay them for their deeds. Indeed, He is well aware of what they do (111). All-Seeing (112) And do not rely on those who do wrong, lest the Fire touch you, and you have no guardians besides Allah, then you will not be helped. (113) And perform prayer at the two ends of the day. And at the end of the night, indeed, good deeds remove evil deeds. This is a reminder for those who remember. (114) And be patient, for God does not waste the reward of the doers of good. (115))

the language :

Suspicious doubt, like a strange wonder and a shadowy shadow, meaning strong or permanent, and it was said: It means a doubt that leads to doubt, which is the preference for lying over truthfulness. The two ends of the day are morning and evening

What is meant by the first part is morning, and the second part is noon and afternoon. The early hours of the night are the first hours of the night, and one of them is the early hours and it was called that because of its closeness to the day, and what is meant here is Morocco and Isha.

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Parsing:

Grammarians and interpreters differed regarding the parsing of what is in the Almighty's saying: (And indeed, all is for what your Lord will fully repay them for their deeds). It was said: It means except. It was said: The laam is included in the predicate that and what is in the meaning of which, and the estimation is that each is for the one who is to repay them for their deeds, and Ibn Hisham said in the book "Al-Mughni": The best thing for me is that lama means "laam" and its particle is deleted, meaning they have not fulfilled their deeds until now, and they will repay it, and it was said otherwise, and the easiest way is for it to be in the sense of "la." And whoever repents in the nominative case, the subject is straight, and the accusative is permissible as long as it is the direct object. So the fire has caught you in the accusative case, meaning it is implied as a response to the prohibition, and the accusative infinitive is a subject, and its predicate is deleted, i.e. the fire has touched an object or happened to you. The two ends of the day are an adverb in the accusative case. And Zalfa was kind to him.

Meaning:

(And We gave Moses the Scripture, but they differed therein.) What is meant by the book here is the Torah, and the people of Moses disagreed about it. Some of them believed in it, and some of them disbelieved, and so every nation in ancient times and modernity did not agree on its prophet and guide, the faithful advisor. Rather, the Children of Israel used to kill their prophets, and even those who believed in Moses distorted the Torah after him, and revived heresies and misguidance.. So, it is no wonder that people believe in you, O Muhammad. Others disbelieved in you. (And if not a word had preceded from your Lord, it would have been decided between them.) What is meant by the word of God is His decree to delay the torment, and a conscience among them goes back to those who differed in the Book of the Torah, and His Almighty wisdom has willed that He should not eradicate

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them with the torment of this world (and indeed they are in doubt concerning it, doubting). Still

Talking about Moses, his people, and his book, and he was far removed from saying: The speech in this sentence passed from Moses and the Children of Israel to Muhammad (PBUH) and the Quraysh... and a suspicious doubt, that is, strong, like a wondrous wonder, and arched arches. The intention of the verse as a whole is that God Almighty delayed until the Day of Resurrection the punishment of those who denied the Torah from the people of Moses, and the Qur'an from the people of Muhammad (PBUH) (And indeed, all of them did not That your Lord will fully recompense them for their deeds. Indeed, He is Aware of what they do.) That is, both the liar and the truthful will meet tomorrow the recompense for his deeds, sufficient and complete. If good, then good, and if evil, then evil.

Integrity:

(So be steadfast as you have been commanded and whoever repents with you, and do not transgress. Indeed, He is All-Seeing of what you do.) The meaning of uprightness varies according to the one to whom it is attributed. The meaning of the Almighty's saying: (Indeed, my Lord is on a straight path) is that He guides to this path, commands it, and on its basis rewards and punishes, and that all of His actions are according to wisdom and interest: (Do you think that it is only We created you? In vain) - 116 Al-Mu'minun: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve" - 27 p.

If you describe an individual entity as upright, and say: This thing is upright, this means that it has been placed in the appropriate place for it. As for the upright person, it is best defined by the Almighty's saying: (Those who listen to the word and follow the best of it. These are those whom God has guided, and those They are

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people of understanding.) - Al-Zumar 18. The best speech in the sight of God and whoever believes in it is this Qur'an: (God has sent down the best of hadith as a Book) - Al-Zumar 23. The best statement before God, all people, and the ungrateful is what the global conscience is comfortable with, not the conscience of thieves and bloodshed. In the hadith on the authority of the Messenger of God (PBUH), he said, "Surat Hud made me gray." It was said: He wanted this verse from Surah Hud, because his nation was commanded to be upright, and he was not confident of its response and uprightness. We do not rule out this interpretation that what is meant by the nation is its leaders, because they are the root of the disease and the source of calamity. In part 1, p.

Responsibility of solidarity against injustice:

(And do not rely on those who do wrong, lest the Fire touch you, and you will have no guardians besides Allah. Then you will not be helped.) Those who are unjust are not limited to those who assault people and their freedoms. It was stated in the reports and in Nahj al-Balagha:

"Injustice is threefold: injustice that is not forgiven, injustice that is not abandoned, and injustice that is forgiven but is not sought. As for the injustice that is not forgiven, it is polytheism with God. As for the injustice that is forgiven, it is the servant's injustice to himself for some slight - that is, minor sins - and as for the injustice that is not forgiven, it is the injustice of the servants to one another."

The meaning of relying on something is to rely on it, but what is meant by relying on the wrongdoers in the verse is that which remains silent about them due to the necessity of forbidding evil, and in the hadith: "If people see evil among them and do not deny it, God will soon cover them with His punishment." Imam Jaafar al-Sadiq (peace be upon him) said: "Supporting a believer against another is an obligatory duty." In the book "Al-Wasa'il" in the chapter "Jihad on behalf of the

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Infallible": A Muslim fights on behalf of Islam, or when he fears for the lands of Muslims. Based on these and other reports, the jurists divided jihad into two types: The first: Jihad against the invasion for the sake of God, and the spread of Islam. Second: Defending Islam and Muslim countries, defending oneself, money, and honor, and even defending the right in general, whether it is his or someone else's. The author of Al-Jawahir said: "If an enemy of the infidels raids, fearing that he will destroy the foundation of Islam, or if the infidel wants to seize control of the Muslim countries, capture them, captivate them, and take their money - if that is the case, it is obligatory to defend the free man and the male and female slave, the healthy and the sick, the blind and the lame, and others if necessary. To them. The obligation does not depend on the presence of the imam, nor his permission, and is not specific to those who are attacked or those targeted in particular. Rather, it is obligatory to attack everyone who is aware of the situation, even if the attack is not directed at him, that is, if he does not know that those against whom the attack is intended are capable of repelling and resisting the enemy. The obligation is confirmed by the person closest to the place of attack, then the closest.

Then the owner of the jewels said: "It is obligatory for a person to defend himself, even if he does not think he is safe, because he is exposed to danger in any case. As for defending his honor and money, it is obligatory if his belief is that he is safe for himself, for fear that the life will go with the honor and money. Likewise, a person must defend the life, property, and honor of others, provided that he thinks most of his own safety."

The jurists issued fatwas that it is obligatory to rescue the drowning person and extinguish the fire if it breaks out in someone else's property, and that the praying person must interrupt his prayers to ward off danger to a respected person or property that must be preserved, whether it is his or someone else's, and that

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whoever sees a child in the desert who cannot independently protect himself from harm must pick it up and preserve it. It was narrated that three individuals were brought before Imam Ali (peace be upon him): one grabbed a man, the second killed him, and the third saw but did not move a trace, so he ruled that the murderer be killed, the one who captured him be imprisoned for life, and that the eyes of the one who caught him be blinded. The jurists followed this narration.

The researcher who follows the books of jurisprudence will find many books of this type, and it contains clear evidence that a person's support and rescue of his fellow man is required by law if it depends on maintaining an important matter.

(And perform prayer at both ends of the day and during the night.) The first part of the day is morning, the second is noon and afternoon, and the late part of the night is sunset and evening. And in verse 78 of Surat Al-Isra: (Establish prayer from the setting of the sun until the dusk of the night and the recital of the dawn prayer. Indeed, the recital of the dawn is witnessed.) And the setting of the sun is its sunset, which is the time for the noon prayer and after it is the afternoon prayer, and the dusk of the night is its darkness, which is the time The Maghrib prayer and then the Isha prayer, and the Fajr Qur'an means the morning prayer witnessed by the people, and the details are in the books of jurisprudence, including the first part of the jurisprudence of Imam Al-Sadiq.

(Indeed, good deeds remove bad deeds.) The author of Majma` al-Bayan quoted most commentators that what is meant by good deeds here is the five daily prayers, and that they expiate the sins between them. Others said: Rather, what is meant by it is simply saying: Glory be to God, praise be to God, there is no god but God, and God is great. Both interpretations are rejected by reason and common sense, as there is no connection or connection between rulings and obligations, neither by law, nor by reason, nor by law, nor by custom. Obedience to any ruling, whether obligatory or prohibitive, does not entail obeying or disobeying others. As for the hadith that

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every time a prayer is performed, the sins committed between them are expiated, etc., it is a metaphor for the fact that the prayer is a lot

Good deeds. If the person praying had bad deeds, these are placed on one side and those are on one side, and every good deed is replaced by a bad deed, provided that it is not major and is not one of people's rights. This topic was discussed under the title: "Frustration" when interpreting verse 217 of Surat Al-Baqarah, Part 1, p. 326. (This is a reminder for those who remember.) This is a reference to the command to be upright, to establish prayer, and to prohibit relying on wrongdoers, and what is meant by those who remember and take warning (and be patient, for God does not waste the reward of the doers of good). It indicates that whoever adheres to the best path will inevitably encounter many people of misguidance and deviation, and that patience in striving against them is one of the best acts of obedience and the greatest of good deeds.

Had it not been from the centuries, verse 116-119:

(And if there had not been among the generations before you, those in charge of a remnant who forbade corruption on earth, except a few of those whom We saved from them, and those who wronged followed what They indulged in it and were criminals. (116) And your Lord would not destroy the towns unjustly while their people were reformers. (117) And if your Lord had willed, He would have made the people a single nation. They continue to disagree (118) Except those whom your Lord has mercy on. For that is He created them, and the word of your Lord has been fulfilled. Indeed, I will fill Hell with jinn and all people. (119))

the language :

Centuries is the plural of century, and it is the people of every era, and it is commonly estimated as one hundred years. The rest of the thing is what remains of it. It is said: the remnant of the righteous predecessors, that is, whoever remains of

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them after most of them have gone. Luxury means grace and novelty, meaning they followed the pleasures of the world, but they made them miserable and spoiled them.

Parsing:

If it were not for a letter that indicates a request and a call to action, such as Hala. Here it was a complete word meaning found, and the beginning of the remainder is a subject. Otherwise, a little is accusative of the interrupted exception, i.e., but a little. The accusative case is destroyed after the lam, and the accusative infinitive is in the genitive case, and is related to the omitted predicate of kan, i.e. your Lord did not intend to destroy the people of the villages. And its people are fixing the situation. Otherwise, from the mercy of (from) in the accusative position on the continuous exception of the wāw they are still. That is why He created them, that is, for mercy. The laam is an answer to a deleted oath, i.e. an oath, laamlan. Everyone is in a certain state, and the companion of the state is Paradise and people.

Meaning:

(And if there had not been among the generations before you, they were in charge of a remnant who forbade corruption on earth.) After God Almighty mentioned the destruction and destruction that befell the people of Noah, Ad, Thamud, and others due to their rebellion and corruption on earth, God Almighty said: What was found in those nations - and it should have been found - good and righteous people who prevent the oppressor from injustice, and the corrupter from corruption... But the affluent were wronged, and others remained silent about them, so everyone deserved God's punishment and wrath (except a few of those who We saved them from them.) What is meant by these few is the prophets and those who believed with them, and from the neighbor in (among them) is an explanation of the few, and in (among them) is excommunication, and the conscience of the group goes back to the centuries, and the meaning is that the believing group that God saved from

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destruction was enjoining what is right and forbidding what is wrong, but there is no command for those who do not obey.

(And those who did wrong followed that in which they were shown luxury, but they were criminals.) What is meant by what they luxuriated in with their money and possessions, meaning that the righteous remnant prevented the affluent from spreading corruption on earth, but these people were led to luxury and bliss, and preferred the immediate over the later, and insisted on sin and disobedience, and there is no secret except their luxury and bliss: (And We did not send into any town a warner but its affluent ones said, Indeed, we disbelieve in that with which you were sent, and they say, "We have more wealth and children, but we will not be punished." (Saba 35)

(And your Lord would not destroy towns unjustly while their people were reformers.) Otherwise, in Him, the doer of good and the wrongdoer, and the righteous and the bad, God forbid: (God will not do with your punishment if you are grateful and believe. And God is Grateful, All-Knowing) - 146 An-Nisa'.

And if your Lord had willed, He would have made mankind one nation:

Since this verse was revealed, until today, most people, or many of them, say: Why did he not want to? I wish he wanted to relieve the country and the people from the sorrows of sectarianism and its woes? The answer is clear from the following:

1 - Above all, we must be certain that God Almighty does not want His servants and dependents to hate each other and fight each other, how, since He says: "And do not quarrel lest you lose heart." It is not necessary, if he does not force them to reach harmony and harmony, that he wants conflict and conflict for them. If you say, for example, that I do not like my children to have one opinion in politics, this does not mean that you want them to be warring and quarreling.

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2 - There are two ways to coerce religion - meaning belief -: the first is the use of force. The second is for God to create faith in the heart just as He created the tongue in the mouth. The first way contradicts the principle of religion itself, and even the logic of the mind as well, because power does not create faith and belief. Rather, the opposite is true. True faith is the path of evidence and proofs. For this reason, the Qur'an presented this evidence in various ways, and urged man to look at it and contemplate it, to end up choosing to believe in God, His Messenger, and the Last Day.. As for the command to fight for the sake of religion. What is meant by it is to fight to implement the law of truth and justice, and to preserve the safety and security of society.

As for the second way, which is for God to create faith in the heart of man, He removes man from his humanity, and makes his actions in relation to Him, just like the fruit on the tree. He has no will, no gain, no thought and contemplation to create the universe and what is in it, and no deserving of praise or blame, and no reward or punishment for anything. This was previously discussed in the interpretation of verse 35 of Surat Al-An'am, Part 3, pp. 183 and 388.

The bottom line is that God Almighty did not in any way want to force people to have faith, because if He had wanted, He would have robbed them of humanity, and they would have been more like animals and insects, not bearing any responsibility, nor being held accountable for anything. Rather, God Almighty wanted to distinguish man from every creature, and raise him to a place where nothing is above him except the Creator of the universe and man... and it is impossible for him to achieve this greatness without effort and choice, and so God provided him with the ability. And awareness and conscience, and guidance to help, then leaving him the freedom of choice, so that he alone bears the consequences of what he chooses, and thereby achieves sufficient and sufficient humanity for him.

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The result was that people differed in their beliefs and opinions. See the paragraph "It is not possible to be more creative than it was," vol. 2, p. 384, and the paragraph "Difference among people," vol. 1, p. 318 (And they continue to differ), meaning that people disagreed in the past, and they will continue to disagree forever, because it is an inevitable result of giving man a choice, without a path, heading wherever he wants and wants (except those who have mercy on him. Your Lord) and what is meant by the merciful are those who seek the truth with sincerity and impartiality, and these do not clash or fight over ruins, and if they disagree, they only differ in opinion and point of view, "and a difference of opinion does not spoil a cause of affection." Having multiple points of view is useful, because a strong statement is one that is strong despite the presence of other statements.

(And for that reason He created them) meaning that God created them for His mercy and for mutual compassion among themselves, but His Almighty's mercy only includes them if they seek the truth and act upon it for the sake of truth. Abu Bakr Al-Maafiri Al-Andalusi said in Ahkam Al-Qur'an: God created people to disagree among themselves, not to have mercy and sympathize, because God, as He claims, wants evil, disbelief, and disobedience - as he puts it - and only the worst of people and the most daring of them against God say this, because whoever worships a usurer wants evil, then it is better for him to want it... And if God wants evil, disbelief, and disobedience, as this Al-Maafiri says, then what is the difference between him and the one who said: "I will mislead them all"? Glory be to Him above what the oppressors describe.

(And the word of your Lord has been completed: "I will fill Hell with the jinn and mankind all together") meaning that God Almighty will fill Hell with disobedient followers of Satan from among the jinn and mankind. In this sense, the Almighty says, addressing Iblis: (For the truth and the truth. I say, "I will fill Hell with you and those who follow you, all of them" - 85 p.

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And we will quote verses 170-123 for you:

(And each of them We relate to you of the news of the Messengers, thereby strengthening your heart, and this truth has come to you, and an exhortation and a reminder to the believers. (120) And say to those who do not They believe. Work according to your position. We are working (121) And wait, we are waiting (122) And to Allah belongs the secrets of the heavens and the earth, and to Him all matters are returned. So worship Him and put your trust in Him, and your Lord is not unaware of what you do (123))

the language :

We stand strong. The status of a person is the condition that enables him to work.

Parsing:

Both are the direct objects of the genitive case, and the nunation is the substitute for the deleted genitive, and the appreciation and every predicate is a deficiency, and it is permissible for each to be an absolute object based on the appreciation, and all the stories are a deficiency of thee. Among the reports of the Messengers is related to the deletion of an adjective for each. We do not confirm (what) in the accusative position instead of every. And heedless of the letter 'ba' plus an inflection, and heedless of the news of your Lord.

Meaning:

(And each of them We relate to you of the news of the Messengers, thereby strengthening your heart, and this truth has come to you, and an exhortation and a reminder to the believers.) This is a reference to the Surah, and the remembrance is a reminder and consideration, and what is meant is to strengthen the heart of the Messenger (may God bless him and grant him peace) to be patient and endure harm for the sake of his message and to convey it.

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To the people, and the meaning is that what we told you about the news of the messengers with their people is true without a doubt, and its purpose is to alleviate the harm you will encounter, for whoever sees the misfortune of others, his misfortune will be lightened, and also in these stories there is a sermon and a lesson for those who learn and consider.

It should be noted that the ancient historians were concerned with political and international events, then the new ones were concerned with economics, science, art, literature and other human activities. As for the Holy Qur'an, it extracts from the events lessons and sermons that guide man to the straight path, and the Almighty's saying: (And an exhortation and a reminder) is clear in that, and likewise (Indeed, in that is a lesson). For those who fear.)

(And say to those who do not believe, "Work according to your position. Indeed, we are working.") Its counterpart is mentioned in verse 135 of Surah Al-An'am, vol. 3, p. 267. (And wait. Indeed, we are waiting.) It is also mentioned in verse 158 of Surat Al-An'am, vol. 3, p. 267. 289.

(And to God belongs the unseen of the heavens and the earth.) Every secret is open to Him, and every unseen is testimony to Him. The meaning of this verse is the Almighty's saying: "And with Him are the keys of the unseen. Only He knows them. And He knows what is in the land and the sea. Not a leaf falls but He knows it, nor is a grain in it." The darknesses of the earth, nor any wet or dry land except in a clear Book) - 59 Al-An'am, vol. 3, p. 199.

(And to Him all matters will be returned) and nothing can escape from His authority (so worship Him and put your trust in Him) Fa' to branch out from what came before it, that is, if this is His business, then He is worthy of worship and reliance on Him alone, and the matter of bowing and prostrating is easy and simple, as for trusting in God and turning away from anyone else. It is difficult and difficult except for the righteous. (And your Lord is not heedless of what you do.) So He rewards

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those who do evil for what they have done, and He rewards those who do good with good. And in Nahj al-Balagha: Do not be negligent, for you will not be negligent. What a pity it is for the negligent person to have his life as proof against him. God Almighty is responsible for protecting us from the consequences of regret and depression.

Surat Yusuf

Surat Yusuf

It is Meccan, and Al-Tabarsi narrated from Ibn Abbas that 4 of its verses are Medinan: verse 1, 2, 3, and 7, and the total of its verses is 111.

God is Most Gracious, Most Merciful

These are the verses of the Clear Book, verses 1-3:

(These are the verses of the Clear Book. (1) Indeed, We have sent it down as an Arabic Qur'an, so that you may understand. (2) We narrate to you the best stories of what We have revealed to you. This is the Qur'an, even though before it you were among the heedless (3))

Parsing:

These verses of the Book are both beginning and predicate. We have revealed the Qur'an in the form of Ha. In Arabic, it is a state of the Qur'an or an attribute of it. Al-Tabarsi and Abu Al-Baqa said: It is permissible for the Qur'an to be a prelude to a situation, such as: I passed by Zaid, a righteous man, so he was a righteous man, and a man preface to it. The best stories have an absolute effect of deficiency in view of the better addition to the stories. And as We inspired (what) is the noun, i.e. by our revelation, and it may be connected, i.e. with what we inspired. This is the effect of

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our inspiration. The Qur'an is an explanation of this. Even if (that) is lightened from the heavy one, and the lam in (for those who are heedless) is for the difference between the lightened one and the negated one.

Meaning:

(Al-R) We have previously talked about something like it at the beginning of Surat Al-Baqarah (Those are the verses of the Clear Book). This is a reference to the verses of this Surah, and the clear book is the Qur'an, but it is described as clear because it is evident in the prophecy of Muhammad (PBUH) and a manifestation of guidance and guidance.

(Indeed, We have sent it down as an Arabic Qur'an that you may understand.) The meaning is clear, which is that God Almighty revealed the Qur'an in the language of the Arabs so that they might understand its secret and greatness, understand its meanings, and act upon it. She asks: Muhammad (PBUH) was sent to all people, as verse 28 of Surat Sheba said, and the revelation of the Qur'an in the Arabic language makes it clear that Muhammad was sent to the Arabs in particular, and not to others, so what is the way to combine the two verses?

The answer: First, the revelation of the Qur'an in Arabic does not require that the Arabs alone be responsible for its rulings and teachings. The Qur'an and those who believe in it believe in the Torah that was revealed to Moses (peace be upon him), and in the Gospel that was revealed to Jesus (peace be upon him), even though their language is different from the language of the Qur'an and those who believe in the Qur'an.

Secondly: Language is a means, and meanings are the goal. It is impossible for meanings, like language, to be restricted to one people and not others. Human values are believed in by people, by all people. In a word, nationalities are as diverse

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as there are languages. As for meanings, they are common among everyone, and have no nationality or nationality.

Third: If the Prophet was not sent in the language of his people, then in what language should he address them, knowing that there is no human language that all nationalities know, and here the secret lies in the Almighty's saying: (And We did not send a messenger except in the language of his people, that he might make it clear to them) - 4 Abraham.

(We narrate to you the best stories of what We have revealed to you this Qur'an.) What is meant by stories is the news of the messengers that came in the Holy Qur'an, and it is the best news because of the lessons and wisdom it contains. (And if you were before him, you were among those who were unaware) of this news, because it happened centuries ago, and it is generally unknown. This is conclusive evidence that it is a revelation from God. The Prophet's information before the revelation was nothing compared to his knowledge

After the revelation was sent down to him: (And thus We have revealed to you a spirit of Our command. You did not know what the Book or faith is) - 52 Al-Shura. Whoever studies the Qur'an and contemplates its meanings will inevitably come to the belief that it is inconceivable that it could emanate as a whole except from one who has knowledge of everything.

I saw eleven stars, verse 4-6:

(When Joseph said to his father, "O my father, I saw eleven stars, and the sun and the moon. I saw them prostrating to me." (4) He said, "O my son, do not relate your visions to me." Your brothers and they are plotting against you. Indeed, Satan is a clear enemy to mankind. (5) And thus will your Lord choose you and teach you the interpretation of hadiths and complete His blessing upon you and upon the family of

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Jacob, just as He completed it upon your fathers before Abraham and Isaac. Indeed, your Lord is All-Knowing, All-Wise (6))

the language :

Vision is for a dream, and vision is for waking. To hide is by choice, and its origin is from collecting water in the basin when you collect it, as Al-Tabarsi said. The interpretation of something is the news of its fate and consequence.

Parsing:

Ya father, the ta is replaced by the ya, because the original is ya abi, so I deleted the ya, and it came

With the ta' instead of it, and Abu al-Baqa and Abu Hayyan al-Andalusi said: It is not permissible to combine the ta' with the ya', so it is not valid, my father. It was said: The ta' is for intensification, like the ta' of allama and nisabah. Eleven is a compound number, and it is based on the fatḥah, chest and sacrum, from eleven to nineteen, except for (twelve and twelve), as the chest is expressed with alif in the nominative case, and with yā' in the accusative and genitive case, while the sacrum is built on fatḥa. And a planet of discrimination. And I saw them as a repetition of "I saw" due to the length of the speech, and the pronoun (they) was repeated in reference to the stars because they prostrated, and prostration is one of the characteristics of the wise. And they will prostrate themselves because the vision here is visual, and not cardiac, so that it can be divided into two objects. And "kaddu" is in the accusative case with the implication that "al-la" is the answer to the prohibition, and "kadda" is sometimes used by itself, and sometimes by something else. And it has absolute effect. Likewise, kaf means a proverb in the accusative position of an adjective for a deleted absolute object, i.e. avoiding something like that. And Abraham and Isaac are two of your parents.

Meaning:

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(When Joseph said to his father, "O my father, I saw eleven stars, and the sun and the moon. I saw them prostrating to me.") Yusuf is the son of Jacob bin Ishaq bin Ibrahim Al-Khalil (peace be upon him). Jacob is also called Israel, and at that time it meant the servant of God, but today Israel is the slave of colonialism and its base. One day, Joseph saw a vision that he told his father, Jacob, in which he saw in his dream 11 stars, the sun, and the moon prostrating to him. His father knew that this was a true vision, and he rejoiced in the future of his son, whom he cherished and admired. In a number of interpretations, Joseph's age was seven years at that time. We do not know an authentic source for this definition, but he was a young boy with a beautiful appearance and a beautiful appearance, setting an example with his goodness and beauty, as appears from the course of the story and its incidents. As for the planets, they are his brothers in interpretation, and the sun and the moon are his parents, and this is felt by his saying: "This is the interpretation of my visions before. My Lord has made them true." The details will come.

(He said, "O my son, do not relate your visions to your brothers, lest they plot against you. Indeed, Satan is a clear enemy of mankind.") His father feared for him from his brothers if they heard from him what he heard and understood what he understood, because he knew how jealous they were of the love and honor bestowed upon him, so he advised him not to tell them about his vision for fear that it would arouse their hatred and hatred, and that Satan would tempt them to plot against him and set up traps for his destruction. We will talk about dreams on the following occasions.

(And thus will your Lord choose you and teach you the interpretation of hadiths.) He chooses you, that is, he chooses you over others, and bestows on you various kinds of blessings. It was said: What is meant by the interpretation of hadiths is the expression of a vision, because Joseph had achieved the goal of interpreting it and

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knowing its outcome... But the apparent meaning of the wording is more general than that, and it is more appropriate for Joseph's prophecy that the interpretation of hadiths is a metaphor for knowing the facts, and that God Almighty will teach him what he did not know.

(And He will complete His blessing upon you and upon the family of Jacob, just as He completed it upon your fathers, Abraham and Isaac.) The blessings of God Almighty are countless, and the most complete of them is prophecy and the message. God bestowed them on Abraham, the grandfather of Jacob, on Isaac, the grandfather of Joseph, and on Jacob himself, and He will bestow them on Joseph after this vision, and on more than one of Jacob's grandchildren (Indeed, your Lord is All-Knowing, All-Wise). He is knowledgeable of whom He selects and selects for prophethood and the message. He is Wise in this selection and in all its issues.

Joseph and his brothers, verse 7-15:

(Indeed, there were signs in Joseph and his brothers for those who ask. (7) When they said to Joseph and his brother, "More beloved to our father than we are, and we are a group. Indeed, our father is in clear error." (8) Kill Joseph or cast him to a land where your father's honor will be reserved for you, and you will be a righteous people after him. (9) One of them said, "Do not kill Joseph and cast him." in

The absence of the pit will be picked up by someone who hastened it, if you were to do so. (10) They said, "O our father, what is the matter with you that you do not trust us with Joseph, and indeed we are his sincere advisers." (11) Send him with us. Tomorrow he will graze and play, and indeed, we will be his guardian. (12) He said, "I am saddened that you should take him away, and I fear that the wolf will eat him while you are on his side." Heedless (13) They said, "If the wolf eats him while we are a group, then we are certainly losers." (14) When they took him away, they

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agreed that they would put him in the depths of the pit. And We revealed to him that you should inform them of this matter of theirs while they did not perceive (15))

the language :

What is meant by the verses here are lessons. The group is a group that is fanatical towards one another. And the well. The absence of the pit is its depth and what is hidden from it from the eye of the beholder. Anything that is hidden or concealed is an absence. Car is the plural of sayar, which is the traveler. And he feels comfortable.

Parsing:

The L in Yusuf in the answer to the oath. Majzoum fails to answer the matter. And be kind to someone who is upset. And land is an object in which they do not put it away. And righteous is a characteristic of the people. Majzum picks it up with the answer to the command, and similarly it terrifies. The source of the fact that you use it as a subject makes me sad. The noun that he eats is in the genitive case of the omitted part. And the noun that they make it in the genitive case of 'Ali is also deleted.

Interest above kinship:

Man is an obedient slave to his senses and feelings, and he cannot isolate himself from them or

He ignores him. how? Is a thing separated from itself and its identity? The primary driver of this feeling is interest, that is, seeking pleasure and eliminating pain, which is the highest ideal for man, and upon which the decisive role in what he does or does not do is based.

As for kinship, it is not something that moves a person if it does not bring him some pleasure, or keeps him away from pain. A person's love for a relative of his relatives is measured by this interest, and based on its proportion, the love becomes weaker or stronger. The clearest example of this is that the relative's grief and regret for a lost

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relative comes in proportion to the amount of benefit he gained from him in his life - often - and the relative becomes one of the worst enemies if he causes his relative's pain, or spoils his pleasure and comfort.. How many mothers have spent? On the life of her child, to satisfy her desire (1) and enjoy her pleasure? How many children rushed to inherit their inheritance from their father and lost their lives? Cain killed Abel, and they were the first two brothers who emerged from one sperm and were formed in one womb.. And the children of Israel threw Joseph into the pit, and they did not show mercy to him despite their kinship and blood ties.

That is why Ali, the Commander of the Faithful (peace be upon him), said: "Relative affection is more in need of affection than kinship." Even affection and friendship come from spiritual pleasure, but a person is often astonished about himself and neglects his reality, so he explains with the logic of kinship what he does inspired by his own interests.

It is not necessary for this interest that drives a person to be his personality, for the sincere, conscious believer believes in word and deed that his interest is a branch of the group's interest, so he suffers for its pain, rejoices for its joy, and sees goodness, all goodness, in establishing truth and establishing justice. As for the insincere person, he sees no concern other than his own, and no life other than his life, just as the children of Israel did with Joseph, so that they alone could enjoy the kindness of their father...but God Almighty punished them. With deprivation, they were afflicted with wrath upon the wrath of God and His Prophet Jacob, and Joseph gained glory and dignity, and they stood before him humiliated, confessing their sin, and asking

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(1). I read in the newspapers that a woman was with her lover, and her young child was sleeping near her, and when he cried, she strangled him to death. I also read that a girl killed her parents with poison, and when she was asked, she said: I want the

house to be empty for me and my lover. Thus, religion, conscience, and kinship depart when desires come.

Pardon and forgiveness by saying: "By God, God has preferred you over us, even if we were wrong."

(Indeed, there were signs for Joseph and his brothers for those who ask.) The children of Israel threw Joseph into the pit, for no other reason than because his father favored him over them with kindness and tenderness, and the Quraysh fought Muhammad, and went to extremes in harming him, and he was a Quraysh like them, because God favored him over them, and over all people, and God granted Joseph victory over his brothers, and likewise he supported Muhammad (PBUH) over his tribe, and in that he expressed sermons for those who wanted to know the facts, and he should take them into account.

(When they said to Joseph and his brother: "He is more beloved to our father than us, and we are a group. Indeed, our father is in clear error.") The meaning of this verse and what follows it is clear, and yet we comment on each verse in a way that suits it. When the children of Israel saw their father's inclination toward Joseph and his brother, hatred and envy boiled in their hearts, and they said to each other: What made this old man prefer these two boys over us, when we are older, more powerful, and more useful and helpful? This is unfairness and misguidance.. Joseph and his brother Benjamin had a second mother named Rachel, and multiple mothers are often a cause of hatred and envy among the children of illites.

(Kill Joseph or cast him to a land where your father's favor will be reserved for you.) They conspired to kill him, for nothing, according to their confession, except to monopolize their father's affection rather than him. This is the logic of monopoly and the monopolist. They kill and displace... even relatives and relatives out of the desire for profits and gains.

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(And you will be a righteous people after him.) Many commentators said: What is meant by righteousness here is Salah al-Din, and that they repent to God after their heinous act. But the apparent context indicates that what is meant by righteousness is to improve their affairs with their father, and to devote himself to them alone.
(Someone among them said, "Do not kill Joseph, but throw him into the pit, and some caravans will catch him, if you will.") The car is the traveler. And from the Book of Genesis from the Torah, the one who advised them to do this was their brother Reuben, and that it was his intention to bring Joseph out of the pit after his brothers had gone.
(They said, "O our father, what is the matter with you that you do not trust us with Joseph, and indeed we are sincere to him.") We love him and want good for him.. And so is the treacherous and cunning person in every time and place, a wolf in a sheep's skin (send him

Tomorrow he will frolic and play with us, and we will be his guardians.) They knew that their father loved Joseph, and loved to have fun and be happy, and they also knew the intensity of his concern for him, so they entered his soul through its doors... Joseph was playing, and they guarded him from all harm... its protector, its thieves. (He said, "It saddens me that you take him away, and I fear that the wolf will eat him while you are heedless of him.") He apologized to them that he could not bear to part with Joseph. This excuse increased their hatred against Joseph. He also apologized that he was afraid of the wolf, and Al-Razi responded to this excuse by saying: "It is as if he had taught them the argument, and in proverbs: affliction is entrusted to logic."
(They said, "If the wolf eats him while we are a group, then we are losers.") That is, we are incapable and not good for anything. The sheikh was deceived by their words and sent Joseph with them, and they were among the losing people (so when they

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took him away and agreed to put him in the absence of the pit) and they carried out what they had agreed upon, and they thought that they had achieved what they wanted...but Joseph delegated his matter to God. So He protected him from the evils of their deception (And We revealed to him that you should inform them of this matter of theirs while they did not perceive it). So God made Joseph realize that you were a survivor of your ordeal, and that you would tell them what they did without them knowing who you were.

Between the children of Israel and the children of scholars:

On this occasion, we mention the similarities between some of the children of religious scholars and the children of Israel, which is the second name of Jacob.

The children of Israel said: "Indeed, our father is in clear error."

Some of the scholars' children describe their fathers with this description if they said a word or behaved in a way that they did not like and did not agree with their desires, even if it was a revealed revelation.

And the children of Israel said: "Kill Joseph or cast him to a land in which your father's favor will be disgraced to you, and after him you will be a righteous people."

And this is what some of the children of scholars do...they conspire against the trustworthy advisor, and plot and slander him, so that they can lose sight of their father and devils like them, then they inspire him.

As they were inspired by evil mediators and agents of Satan, they receive their wages in hard currency and rare cash, and the greater the influence, the greater the reward.

And the children of Israel came upon Joseph's shirt "with false blood."

Every day, some of the scholars' children bring to their father hadiths and narrations that they invented unjustly and falsely, by which they diminish the status of the faithful savior, and raise the status of the traitor and agent of their father so that he can take from him and from them without being monitored or reprimanded.

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The children of Israel came "to their father's dinner and cried," covering up their heinous act with hypocrisy and crocodile tears.

The children of the scholars pretended before their holy father to be pious and holy, lying and hypocrisy, in order to be deceived by their machinations and plots.

And their fathers came at dinner crying, verse 16-20:

(And their father came in the evening weeping. (16) They said, "O our father, we went to race ahead and left Joseph with our belongings, and the wolf ate him, and you are not a believer in us, even if We were truthful (17) and he came with lying blood on his shirt. He said, "Rather, yourselves have made a matter easy for you, so great patience, and God is the one who seeks help in what you describe." (18) And a car came, so they sent their messenger, and he brought his bucket and said, Oh, good news, this is a boy, and they captured merchandise from him, and God is All-Knowing of what they do. (19) And they bought him for a price. (20))

the language :

Racing is a form of racing, which includes competition, and it is done by throwing arrows, on horses and camels, and on foot. What is meant by luggage here is the provisions and clothing that the traveler carries. And salt decorated. The one who comes forward is the one who goes ahead of the people to draw water for them. Bucket is feminine, but it may be masculine. He dropped his bucket and sent it into the well. Oh good tidings is a word said at the time of good news, such as oh what a wonder, it is said when astonished. They captured him, meaning they found him in a pit. They said: The people of the water gave him to us so that we could sell him to them. A commodity is any commodity and a gain. And they bought it and sold it. Undervaluation is the deficiency of a right. It is said: underestimation of the measure if he gives it without his right.

Parsing:

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Dinner is an adverb of time in the accusative case of came. The phrase "they cry" is an adverb, and the same is the phrase "we anticipate." On his shirt was a spot of lying blood. Beautiful patience (patience) is a predicate of a deleted subject, and beautiful is an adjective for patience, meaning my command is beautiful patience. Oh good tidings is called, meaning come, oh good tidings, this is your time. And current goods. And dirhams instead of prices.

Meaning:

(And they came to their father at dinner, weeping) to camouflage the lies and forgery they had fabricated. (They said, "O our father, we went out ahead of each other"), that is, competing in running or shooting. (And we left Joseph with our belongings, and the wolf ate him.) In the proverbs: The wolf was innocent of Joseph's blood. An old storyteller was quoted as saying that he was telling the story of Joseph to a group, and when he reached the wolf he said: The name of the wolf that ate Joseph was (like this). Some of those present said to him: The wolf did not eat Joseph. The storyteller said: Let this name be for the wolf that did not eat Joseph. (And you are not a believer in us) because it is an open lie (even if we were truthful). On the authority of Imam Ali (peace be upon him): It is sufficient punishment for a liar that if he tells the truth, he will not be believed.

(And he brought false blood on his shirt) The meaning is clear, and when the commentators did not find something to say, they disagreed about the blood that the children of Israel brought: Is it the blood of a gazelle or the blood of a wild animal? Another said: Ali here means above. And someone else said: When Jacob saw his son's shirt intact, he said: By God, I have never dreamed of this wolf eating my son and not tearing his shirt. As for us, we believe that Jacob (He said, "Rather, yourselves have made a matter for you, so great patience, and God is the one who seeks help in what you describe.") This is what the revelation revealed in Jacob's

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response to his children, and there is no evidence for anything else. The verse indicates that Jacob felt their lies due to their intense envy of Joseph, but he was patient and delegated his matter to God.

(A car came) a group of travelers, and in the Book of Genesis of the Torah, they were Ismailis, that is, Arabs, because they trace their lineage back to Ishmael bin Abraham (peace be upon him). (So they sent their messenger) meaning the one who wants water and brings it to them (so he dropped his bucket) he sent it into the well, and when the messenger saw Joseph in the well (he said, oh good news, this is a boy) giving good news to himself or his group about this spoil, so they took him out of the well (and captured goods from him) meaning from the people, so that his family would not recognize him. He considered the car to be a slave among their commercial goods (and God is All-Knowing of what they do). This is a threat to the car. They hid him, and offered him for sale as a slave, and he is free.

(And they bought it at a low price.) He bought something and sold it. And he bought it and bought it. A small understatement that is less than the equivalent price. Many commentators said: The people of that time used to weigh the price if it was a lot, and count it if it was a little, and that the Almighty's saying: "counted dirhams" refers to the small price of Joseph (and they were among the ascetics therein), as they hastened to get rid of him with the lowest price, so that they would not be accused of stealing him.

The one who bought it said, verse 21-22:

(And the one who bought him from Egypt said to his wife, "Make his resting place honorable, perhaps it will benefit us."

Or do We take him as a son, and thus We established Joseph on the earth and taught him the interpretation of hadiths? And God has power over his affairs, but most

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people do not. They know (21) And when he reached maturity, We gave him wisdom and knowledge. And thus do We reward the doers of good. (22))

the language :

Residence means residence, and abode is the place of residence, and what is meant by the most generous abode is the best treatment of him. And We established for him on earth and gave him a place in it. He reached his peak, that is, he completed his strength in body and mind.

Parsing:

Egypt does not focus on scientificism and feminization. Perhaps it is complete, and the source is that an actor will benefit us. Let us teach him in the accusative case that is implicit, and the infinitive is in the genitive case with the lam, and it is related to a deleted verb, that is, and let us teach him from the interpretation of hadiths its place.

Meaning:

(And the one who bought him from Egypt said to his wife, "Make his resting place honorable, perhaps it will benefit us or we will adopt him as a son.") Joseph was offered for sale in the markets of Egypt, so Al-Aziz bought him, which is a title for the king's most senior ministers and secretaries, and what indicates to us that he was the buyer is the Almighty's saying: "And women in the city said, Al-Aziz's wife is desiring her young man about himself." Al-Aziz recognized in Joseph intelligence and generosity, so he advised him to be good, and said to his wife: Treat him well, and honor his residence with us, and he explained this by the fact that he hoped that when Joseph reached maturity, he would arrange their affairs,

Or they adopt him, because Al-Aziz was sterile and had no children, as most commentators said. The verse refers to that (or We take him as a son).

(And thus We established Joseph in the land and taught him the interpretation of hadiths.) God blessed Joseph with being saved from the machinations of his brothers

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and being brought out of the well, then by placing him in the house of the dear, the house of novelty and prosperity, and by gaining control over the heart of the owner of the house, then by teaching him the facts of matters, including the interpretation of the vision, and these blessings and other things raised Joseph's status among the people, made him a subject of everyone's trust and respect, and paved the way for him to take charge of the treasures of the land in Egypt, and for its king to say to him: "Today, you are with us in power." Amen".

(And God has control over His affairs.) Joseph's brothers wanted evil for him, and God wanted good for him. "If He wanted something, He could say to it, 'Be,' and it would be." (But most people do not know) that the matter belongs to God alone, and that whoever transgresses and transgresses, deceived by his power and long-term power, God will take him from his place of safety, taking the Almighty, the Powerful.

(And when he reached maturity, We gave him wisdom and knowledge.) He has reached his peak, that is, he has intensified and completed his strength in body and mind, and in most cases this intensification begins when a person reaches the age of thirty, and the physical intensification continues until forty, and during this period preparation is made for prophecy and receiving revelation, and what is meant by wisdom here is wisdom, which is putting something in its place, and from it We gave him wisdom as a child, and the meaning is that Joseph, after he had completed maturity, God granted him knowledge, and enabled him to act upon it. It was said: What is meant by knowledge here is prophecy, and this is not far-fetched because Joseph was one of the prophets (and thus do We reward the doers of good). Joseph did well with his patience and obedience to God, so God did good to him, because God Almighty does not waste the reward of one who does good deeds.

Heath told you verse 23:

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(And she, in whose house he was, turned away from him and closed the doors and said, “Here is yours.” He said, “God forbid,” he said, “Indeed, my Lord, it is a good resting place for me. He will not succeed.” The wrongdoers (23))

the language :

Demanding gently and softly, with a kind of deception. I won't come sooner or faster.

Parsing:

Hit is a verb meaning to accept or hasten. The “lam” in “you” indicates the active participle, i.e. “hurry up” you, such as “I watered you” and “thank you.” And God forbid, it is in the accusative case. And the conscience is that it is for the matter, and the sentence “The wrongdoers will not succeed” is predicate.

Meaning:

(And the one in whose house he was concerned about himself.) He came across a word indicating that the woman deceived the man and tricked him into wanting from her what she wanted from him, and this word alone is extremely modest and fair in expression...but some commentators blacked out in its explanation and interpretation pages in which he displayed pictures of the temptation of the wife of Al-Aziz Yusuf with her virtues and charms, and there is no source for that except Israeli women. The owner of Al-Manar said, and what a wonderful thing he said: “The narrators of the Israeli women reported from her and him with impudence what is necessarily known to be a lie, for such things are known only from God Almighty, or through authentic narration, and no one can claim this” (1).

People, money and sex:

(The doors were closed.) Mustafa Sadiq Al-Rafi’i wondered: Why did he say: “And it was closed?”

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(1). Sheikh Al-Maraghi quoted this phrase verbatim, and did not indicate its source, or put it in parentheses, and this is what he did in many of the sayings of the author of "Tafsir Al-Manar," conveying them under the illusion that he was the one who said them.. and the Sheikh has his opinion.

The doors, and he did not say: And the doors were closed? He replied: "This person feels that when she despaired and saw him trying to leave, she quickly became agitated, imagining one lock as several locks, and running from door to door, and her hand frantically closed, as if she was trying to close the doors and not just close them."

As for us, we do not see any difference between closed and closed, and if Al-Rafi'i's depiction indicates something, it indicates his position in literature, and his ability to bring something out of nothing. Whatever it was, Yusuf lived with Al-Aziz's wife under the same roof for quite a while, and he was in the prime of his youth and the radiance of his countenance, attractive in his appearance and appearance.. It is no wonder that she was fascinated by him, and that "a woman" was worn out. Also, it is no wonder that Joseph (peace be upon him) withstood its means and escaped from its traps despite the fact that sex struck down many minds. Man is not a slave to the sexual instinct alone, as Freud said, nor to the desire for money and the economy, as Marx said: Rather, he is guided by many motives and instigators, including sex and money, including fame and control, including religion and customs, love of goodness and homeland, and so on.

A person may struggle with two opposing factors: a good one that guides him to the path of salvation, and an evil one that leads him to the path of destruction, and he oscillates between them for a longer or shorter period of time until one of the two factors overcomes the other. The balance between them may continue until the end,

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so the person remains confused and oscillates according to this balance throughout his life.

The wife of the Almighty was conflicted by two factors: her animal lust called her to tempt Joseph from himself, and pride and pride forbade her from submitting to the one whom her husband had bought for a cheap price. She remained vacillating between these two factors for quite a while, then her nerves collapsed, and she fell prey to the whims and lust for sex that were embodied in her rebellious and immoral saying: “Here you are.” A female does not say it unless it becomes intense. Her agitation and boiling reached the point of madness.

As for Joseph (peace be upon him), he only had one motive, and one desire that led him and guided him, and there was not an iota of anything else in his heart and mind... and that is fear of God and His pleasure, so it is his pleasure and enjoyment, and his desire and wish: (He said, God forbid, indeed, my Lord, give me a good resting place. He will not succeed.

The wrongdoers)... I seek refuge in God lest I disobey His command. How? He bestowed upon me a lot of His grace and benevolence, as He brought me out of the well, and He subjugated to me the heart of the Mighty One, from whom He placed me in the position of righteous children.. How can I wrong myself by disobeying God, when God does not guide unjust people? Thus, he creates sincere faith in his people, protects them from forbidden things, and keeps them away from mistakes if they fight battles with Satan and his party.

Most commentators said: The pronoun (Indeed, He is my Lord) refers to the dear husband of the woman, and the meaning is: Your husband has honored me and been good to me, so how can I betray him in your regard? .. As for the context, it is likely that the pronoun refers to the word Majesty due to its closeness to it in His saying: (God forbid, He is my Lord). The Almighty is not mentioned in the verse at all. In

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addition, the motive for Joseph's abstention from her was fear of God, and not just loyalty to the Almighty. Assuming that the conscience returns to the Almighty, what is meant is to rebuke and expose her, and it is better for her to be pious and loyal to her husband, with whom she was elevated to the highest ranks.

I was interested in it and they were interested in it. Verse 24-29:

(And indeed, she had longed for it, and he had longed for it. If he had not seen the proof of his Lord, like this, We would surely have turned away from him evil and indecency. Indeed, he is one of Our sincere servants. (24) And they ran ahead of the door, and she removed his shirt from the back, and Alfeaa her master at the door. She said, "What is the recompense for whoever intends harm toward your family except imprisonment or a painful punishment?" (25) He said, "It came to me about myself, and a witness from her family testified that his shirt had been torn off before, then she told the truth, and he is one of the liars." (26) Even if his shirt was He was removed from his back, so she lied, and he is one of the truthful. (27) Then when he saw his shirt being removed from his back, he said, "Indeed, it is part of your plot.

Your plan is great (28) Joseph, turn away from this and ask forgiveness for your sin. Indeed, you were among the sinners (29))

the language :

Al-Tabarsi said in Majma' al-Bayan that worry has two meanings, including determination, including bringing something to mind without intending to do it, and including desire, such as someone saying: These are the things that are most important to me. He cut the thing lengthwise, i.e. cut his shirt lengthwise from behind. They ran ahead of the door and raced to it, meaning they found.

Parsing:

The source of "that he saw" is a subject, and the news is omitted, and the answer "had it not been for him" is also omitted, and the estimate is that had he not seen it,

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there is proof that his Lord would have created it for them. Likewise, kaf means a proverb in the accusative case of the object of a deleted verb, i.e. we showed him something like that so that we can deflect, and the noun of "to deflect" is in the genitive case with the lam related to the deleted erina. The door is in the accusative case by taking the definite noun, i.e., referring to the door, like "And Moses chose his people", meaning from his people. What is the penalty for (what) is negative, and the penalty for a subject, and the source is to be imprisoned as a predicate, i.e. imprisonment. Or a compassionate torment for him. Yusuf is called out, meaning, "O Yusuf, turn away from this."

Meaning:

(And she had intended it, and he had intended it, had he not seen the proof of his Lord.) In the first volume of this interpretation, pp. 86 and 196, and the second volume, p. 359, we talked about infallibility, and that all prophets are infallible. Based on this, the following question arises: Joseph is infallible

Because he is a prophet, and the Almighty's saying: "And he intended it" refers to his determination to do evil and respond to the desires of the woman in whose house he is?

The commentators responded to this with answers, some of which were rude, and some of which were far from the apparent meaning of the words.. The closest answers to the apparent meaning and position of the prophets are that there is an advance and a delay in the verse, and the basic principle is thus: (And indeed I intended it, and he intended it, had it not been that he saw the proof of his Lord). The meaning of this is that he did not care about it at all, just like the saying of someone who says: If it were not for so-and-so, I would have perished.

And with a second statement: All the requirements were present for action, for the woman is submissive and even decrepit, and he is strong and capable in terms of his

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masculinity, and solitude is complete in its fullest sense, so there is no listener or observer... But there is an obstacle to Joseph that is stronger than any rebuke, and greater than any listener or observer, and that is his knowledge of God's permissible and forbidden, his shyness from Him, and his certainty that God is closer to him than his jugular vein. And he knows what his soul whispered to him, and even what is hidden than that. This is the proof that prevented Joseph from thinking about what is forbidden, and prevents everyone who truly and sincerely believes in God and the Last Day, whether he was a prophet or not. Someone said: Joseph did not become aware of this proof of his Lord except when it was intended for him, and he was concerned for it.. Far be it from the prophets and the truthful.. God's proof is in no way necessary for the believers. The truthful, individually and together, with and without kindness.

(Thus, We will turn away evil and indecency from him. He is one of Our sincere servants.) Evil is the plot of the wife of a loved one, and immorality is adultery. The meaning is that God is with the pious who resort to Him sincerely, so He guards them and protects them from those who intend evil against them, or try to lead them into misguidance and temptation, just as he did to Joseph. He took refuge in his Lord, and addressed him sincerely by saying: "If you do not turn away from me their plot, I will join them and be of the ignorant." So his Lord responded to him and turned away. From their plots, He is the All-Hearing, the All-Knowing.

(And they ran ahead of the door, and she removed his shirt from behind.) Youssef tried to get rid of her by fleeing her house, but she ran after him like a raging camel, and caught him before he ran away from the door, and grabbed his shirt from behind, tearing it lengthwise... And here the surprise occurred when the husband came by chance (while Alphaia, her master, was at the door). The author of Tafsir Al-Manar said: "It was women

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In Egypt, the husband was called "Master," and this continued until our time." Her master entered the house and saw Joseph standing, with his shirt torn, and before he asked about the news (she said) to him: (There is no recompense for whoever intends evil for your family except imprisonment or a painful punishment.) She said this calmly, and without showing any trace of surprise, she said to her husband: What is the punishment for someone who wants evil against me - and she herself is bad - and yet she accuses purity and holiness of evil, and asks to punish him for it.

This reminds us of those who are now provoking wars in Vietnam, the Middle East, the Congo, and elsewhere, and arming executioners to kill the oppressed in Angola, South Africa, Rhodesia, Latin America, and elsewhere, and setting up more than a thousand military bases in the east and west of the earth against those who disobey them, equipped with all kinds of human pesticides, and yet they claim that they killed the Vietnamese, armed Israel, and pushed it to aggression, murder, and sabotage. Displacement is to maintain peace, the security of peoples, and to preserve the rights of the weak. - So - What is strange after this if a "woman" gives in to her whim and lies to her husband to cover up her sin?

(He said, "It came to me about myself.") I refrained from her and fled from her, so she followed me and did to my dress what you saw (and a witness from her family testified). The commentators spoke and spoke at length about this witness. Some said: He was her cousin, and some said: He was one of her husband's companions, and others said that he was a boy in the cradle. As for us, we stand at the apparent meaning of the revelation which indicates that the witness was from her family, and that he was an adult, because he said: (If his shirt had been cut off before, then she told the truth. And he is one of the liars, even if his shirt was torn from the back, then you have lied, and he is one of the truthful ones.) This is what the revelation said, but where was this witness? When did he testify? Did it come by chance, or at the invitation of her or her husband? Either this or other than this, God has remained

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silent about it. In the hadith: God has remained silent about things, so do not worry about them.

(When he saw his shirt being torn from the back, he said, "It is part of your plot. Indeed, your plot is great.") The husband was convinced and convinced of the truth of Joseph (peace be upon him) and her lies, but he saw concealment and cover-up

Better than defamation and scandal, so he contented himself with saying to her: (Indeed, your plot is great)... This description appeals to women because it is a testimony to their intelligence and that men are not aware of their deception and tricks.

You ask: It is stated in this verse: (Indeed, your plot is great). It is stated in verse 75 of Surah An-Nisa: (Indeed, Satan's plot is weak). Does this mean that the plots of women are stronger and greater than the plots of Satan?

The answer: The plot of women is part of the plot of Satan, so his plot is the root, and their plot is a branch. What is meant by the weakness of Satan in his plots is that he has no authority over the servants of God except those who follow him from among the deceivers, and what is meant by the greatness of women in their plots is that they are the strongest soldiers of Satan and his followers. It was narrated on the authority of Satan that he said: Women are my traps and traps, so if the curses of the righteous are gathered upon me, they go to the women and my soul is happy with them..

Then Al-Aziz said (Joseph, turn away from this). Keep it quiet, Yusuf, and do not tell anyone what happened. He said to his wife: (And ask forgiveness for your sin, for you have been among the sinners.) This is conclusive evidence that the husband was convinced of Joseph's innocence and his wife's sin. Abu Hayyan Al-Andalusi said in his interpretation of "Al-Bahr Al-Muhit": "Al-Aziz was little jealous, and this is required by the nature of the soil and environment of Egypt." The author of "Tafsir

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Al-Manar" responded to him by saying: "This is talk that is not based on sound knowledge," and we add to it that it is motivated by desire and purpose.

Rather, he said "among the sinners" and did not say "among the sinful women", because sin comes from both men and women, and the word "sinners" is correct to apply to everyone out of dominance, while the word "sinful women" is specific to females only.

Judiciary by witness:

What is meant by the witness in his saying: (and a witness testified) is not the law's stipulation that his testimony should be taken into account in deciding disputes. Rather, what is meant by the expert is the one who, with his intelligence, deduces from a known fact that he has knowledge of an unknown fact. The slit of the shirt is known and proven by sight, and it has occurred.

It is customary that if a person is taken from behind him, his garment will be torn from this side, and if it is taken from in front of him, it will be torn from the front, and with this, a dear relative of his wife has come to distinguish between the truthful and the liar.

On this occasion, we point out that what can be relied upon to determine the disputed right is limited to three types:

The first type: Everything that would benefit knowledge by necessity and rational necessity, such as a person who has reached forty claiming that he is the son or father of someone who is at this age or a little younger, or claiming that he inherited this building from his father, knowing that his father lived and died poor, and did not leave anything for his inheritance. This claim and others like it are rejected in the first place, and their rejection does not require a text from the law, because they are rejected by nature, and by the instinctive feeling of every person, and the ruling is ruled. The plaintiff shall bear all necessary and necessary retaliation.

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The second type: What the law explicitly stipulates to be acted upon and relied upon in ruling, such as the confession, the hand, and the testimony of two notaries. This type is called, in the terminology of Islamic Sharia jurists, the legal evidence, and among the people of man-made laws the legal presumption, and everyone agreed that the judge must worship and rule according to what the law has stipulated, whether he obtained knowledge from it or not.

The third type: What the judge extracts, through his diligence and intelligence, from the evidence that accompanies the subject matter and circumstances of the case, and it is not included in the list, because it is special evidence that is deduced from a special case. It is obvious that every case has its own subject and circumstances, and every judge has his own understanding and diligence.. Among these pieces of evidence is that his shirt was previously torn, etc., and among them is also what was attributed to Suleiman bin Dawud, or Imam Ali (peace be upon him) of the ruling between the two women who claimed the child, and his saying: Bring me a knife to slit it between them, and one of them allowed it but not the other, so he ruled for this.

The strangest thing I have read in this section is what Al-Shatibi reported in Al-Muwafaqat, vol. 2, p. 267, issue eleven: "Abu Bakr carried out the will of a man after his death with a vision."

"I saw." That is, a man died without making a will during his life, then he made a will after his death, and communicated his will to whomever he wanted in a dream, so Abu Bakr carried out this will.

The wife of Al-Aziz and the women of Medibah, verses 30-35:

(And women in the city said, "The wife of Al-Aziz is desiring her young man from himself. He has become passionate about her out of love. Indeed, we see her in clear error." (30) So when she heard of their plotting She sent for them and prepared a

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table for them, and she gave each one of them a knife and said, “Go out against them.” When they saw it, they made it bigger and cut it. their hands and say, “Far be it from God. This is not a human being. This is but a noble angel.” (31) She said, “That is the one about which you blamed me.” And I turned him away from himself, so he refrained. He did not do what I commanded him, so that he might be imprisoned and be among the lowly. (32) The Lord of the prison said, “It is more beloved to me than what they call me to. Otherwise, their plot will be averted from me.” to them, and be of the ignorant. (33) Then his Lord responded to him and turned away from him their plot. Indeed, He is the Hearing, the Knowing. (34) Then it appeared to them after they had seen Verses to imprison him for a while (35))

the language :

Her passion, that is, reached the lining of her heart, which is the envelope of the heart in the form of a bag. What is meant by their plot is what they said with which they wanted to anger her and spread the word about her. And I used to prepare

And I prepared. A recliner is something to recline on, such as a mattress or the like. They cut their hands and injured them. So he insisted on seeking infallibility and abstained from what she wanted from him.

Parsing:

He said women, meaning the plural of women. And love is distinguished from the subject, meaning her passion is his love, such as Muhammad’s soul was blessed, meaning Muhammad’s soul was blessed. Mutaka has its origin as mutaka because it is from tauka, so I replaced the waw with a ta’ and assimilated the two ta’s. God forbid, God forbid, from its origin, and the alif was deleted in lightness, and it is a past tense verb, and the subject is a hidden pronoun that goes back to Joseph. To God, the letter Lām is a preposition: the meaning is that Joseph abstained from disobedience in

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order to obey God. It was said: God is the subject, and the L indicates the subject, i.e. God forbid. This is not Bushra (Ma), a negation that does work that is not in the language of the people of Hijaz, and this is its name and Bushra is its predicate. And this (that) is negative in a sense. And that is (kun) for the speech, not for the pronoun, and it has no place in the parsing, and it is a demonstrative noun that is a subject, and the one in which I did not have a predicate. So that they would be small in origin, they would be in the light nūn, and written in alif according to the script of the Qur'an. Like, let's blow the corner. And the origin of it, oh my Lord. Prison loves a subject and a predicate. Otherwise, it is composed of two words: the conditional and the negative.

Meaning:

(And women in the city said, "The wife of the dear is desiring her young man from himself. He has become passionate about her out of love. Indeed, we see her in clear error.") It was rumored in Egypt, especially among women, that Al-Aziz's wife was infatuated with her boy, and called him to herself, but he turned away from her and renounced her, and thus she committed an unforgivable sin.

(So when she heard of their deception) that is, of their saying, and deception here is given to the statement because they did not intend it to be truthful, but rather they merely wanted to defame her. Some commentators said: Perhaps it was because of the revelation of the imposture and its appearance, and that it would have been more appropriate for her to govern the plan so that everything could be accomplished.

Something under the veil.. This saying is true of immoral women, not chaste women (She sent for them and prepared for them a place of rest, and gave each of them a knife). She wanted to deceive them as they deceived her, so she hosted a banquet for them in her palace, and surrounded them with an aura of bliss: comfortable recliners, comfortable sofas, and generous, delicious food. She gave each

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woman a sharp knife with which to cut meat and fruit. The use of a knife in eating at that time indicated civilization. In Al-Tabari's interpretation, knives are not given to someone who is invited to a gathering except to cut something that is eaten, so mentioning them replaces mentioning the food with which they were cut.

(And she said) - to Joseph - (Come out upon them.) And when they saw him, they made him proud and cut off their hands, out of extreme astonishment and astonishment. The commentators said: They cut off, meaning a wound, but what is apparent from the cutting is an indication, not a wound... Whatever it is, such an incident is explained by diligence regarding Its circumstances and circumstances call for him, not in the literal text of the meaning of the word (and say, "Far be it from God. This is not a human being. This is only a noble angel") in the image of humans due to his prestige and beauty that brought upon him various types of calamities and tribulations.

(She said, "That is what you blamed me for.") She said this in the language of freedom that a group of girls of the new generation is demanding, freedom without responsibility, even in disrepair and disintegration.. We are supporters of freedom for men and women, but within the limits of responsibility for words and actions (and indeed I kept him away from himself) in the open (so he refrained) turn away from me and turn away (and if he did not do what I command him to be imprisoned and to be among the lowly.) The author of "Tafsir Al-Manar" said: "By God, I am not surprised by Joseph's desire for his mistress and he refrained from it.. Rather, my amazement, nay, my admiration for Joseph (peace be upon him) is that his view of God did not leave an empty place in his human heart for the looks of this lover whose passion was love." We sympathize with this saying that God Almighty gave Joseph as an example of a sincere believer to identify the false believer who adapts religion according to his whims and purposes.

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(The Lord of the prison said, "It is more beloved to me than what they are calling me to.") What is meant by "I love" here is not preference, but rather mere choice, just as you say: Health is more beloved to me than illness. He said, "They call me in the plural," because the women who saw him also desired him, as evidenced by verse 50.

"He said, 'Go back to your Lord and ask Him what is the matter with the women who cut off their hands. Indeed, my Lord is All-Knowing of their plots.'" He said, "What is the matter with you when you contemplated Yusuf about himself? They said, 'God forbid the evil we knew of him.'" Yusuf preferred prison because, despite his bitterness, it was a sweeter consequence than the pleasure of forbidden things, and no matter how severe the burden of prison was, religion was stronger than it. She asks: If a person has a choice between adultery and imprisonment, and he has no escape from either one, is it permissible for him to commit adultery?
The answer: It is not permissible because the choice occurred between fornication, which is forbidden in itself, and imprisonment, the consequences of which fall on the oppressor, not on the oppressed, unless the imprisonment is a complete reason for a more severe and greater forbidden, in which case it is permissible for him to commit adultery in order to ward off the more severe of the two evils, and to commit the lesser of the forbidden. Therefore, if he has a choice between adultery and murder, he must choose adultery... This applies to the infallible, because the infallible has another ruling.
(If you do not turn away from me their plot, I will join them and be among the ignorant.) When the temptation and threats became too much for Joseph, he feared that his soul would become weak in the presence of God, so he ran to him, the Almighty, asking for a way out and saying: My God, something has befallen me that I cannot bear without your help, and you are capable of removing it. If you do not

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remove it from me, my strength will weaken and my resourcefulness will diminish. He averted from him the plots of his brothers, and no servant is sincere to his Creator except that He grants him relief and a way out: (And it is a duty upon Us to help the believers) - Al-Rum 47.

(Then it appeared to them, after they had seen the signs, that they would imprison him for a while.) A pronoun for them refers to Al-Aziz and his wife and whoever is in their opinion, and it was said: It returns to Al-Aziz alone, and it is correct in the plural form because he was not mentioned by his name, and what is meant by the verses is the evidence that indicated Yusuf's innocence and integrity, and (until a time) that is, he will be imprisoned temporarily, not for life, and he has no sin except purity and chastity, and if he had been a traitor like them, they would have raised him to a high place.. Yusuf refused to He complied with the desires of the criminals, so they punished him as a criminal. And so in all stages of history, the honorable free person suffers if fate throws him into an environment of injustice and corruption, but God is with those who fear him.

And they patiently endured terror for His sake, not for their own sake. He extends a period of time to the transgressor, then the cycle of evil revolves upon him, and God supports with His victory those who believe and are patient, just as happened to Joseph with his brothers and the wife of Al-Aziz, where his brothers said to him after God gave him the kingdom: "By God, God has preferred you over us, even though we were sinners." Al-Aziz's wife said: Now the truth has come to fruition. It eluded him from himself, and he is one of the truthful.

And the boys entered the prison with him, verse 36-38:

(And two young men entered the prison with him. One of them said, "I see me squeezing wine," and the other said, "I see me carrying bread on my head, from which the birds eat.") By its interpretation, "Indeed, we see you among the doers of

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good." (36) He said, "No food will come to you with which you are provided except that I have informed you of its interpretation before that comes to you from what He has taught me." My Lord, I have left the religion of a people who do not believe in God, and they are disbelievers in the Hereafter. (37) And I have followed the religion of my fathers, Abraham, Isaac, and Jacob, which was not ours. That we associate anything with God. This is part of God's bounty upon us and upon the people, but most people are not grateful (38))

Parsing:

Above is an adverb of place and the worker in it is "carry," and the sentence "eat" is an adjective for bread. And in the Hereafter they are disbelievers. The first is a subject, the second is confirmation, and they are disbelievers in the hereafter, and in the Hereafter it is related to the news. We did not have (what) as a negative, and we have a predicate that was preceded, and the infinitive form is that we associate the noun was and of the inflected appendix, and something is an absolute object. To share you. That is, something of polytheism.

Meaning:

(And two young men entered the prison with him. One of them said, "I see me squeezing wine" - that is, grapes - (and the other said, "I see me carrying bread on my head that birds are eating.") From him). The pure Joseph entered the prison, and the abominable wife of Al-Aziz remained in her palace, free to command and forbid, but Joseph entered the prison with a good soul, and he is the one who loved and preferred it because it contained peace of conscience, salvation from sin, and winning the pleasure of God. As for Al-Aziz's wife, she is in a prison of painful torment, the torment of conscience, deprivation, and scandal.

And two of the king's entourage went to prison with Yusuf (peace be upon him): two of the king's entourage: his cupbearer, and his food storer, due to a charge that

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was attached to them. The cupbearer said: I saw in what the sleeper saw that I was squeezing wine - meaning grapes, because they turn into wine - and the storekeeper said: As for me, I saw bread on my head being snatched by a flock of birds, and carried away by it (inform us of its interpretation). He informed us of an interpretation. We saw (Indeed, we see you as one of the doers of good) in your conduct with the people of the prison.

(He said, "No food will come to you that you are provided with unless I inform you of its interpretation before it comes to you.") In his interpretation, he mentioned six sayings, the closest to the apparent wording is that Joseph said to the questioners: You and I are hidden in this place, and none of us knows what is going on outside of it. However, I know what food is being sent to you, what kind it is, and what is the purpose of sending it before it is sent.

She asks: They asked him about the interpretation of what they saw, and he answered them that he told them about the unseen in the food that he brought them, and this is not related to the question?

Yes, this is not an expression of the vision, but rather a prelude to it. Joseph wanted to seize this opportunity to prove to the people of the prison that he was a prophet sent from God, and he evidenced his prophecy by reporting from the unseen, just as Jesus (peace be upon him) evidenced his truthfulness by saying: (And I inform you of what you will eat and what you will store in it.) Your homes. Indeed, in that is a sign for you.) - 49 Al Imran. Obviously, the first purpose of Joseph (peace be upon him) was to spread among the prisoners the doctrine of monotheism and recognition of the Last Day, as is the case with the prophets, and this is evident from his following statements:

(That is what my Lord has taught me.) This is a reference to news of the unseen, and (as) is a letter of speech for those asking about the interpretation of the vision, and the

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meaning is that what I am telling you of the unseen is not fortune-telling, magic, or divination, but rather it is a revelation that God revealed to me as He revealed to the prophets from my fathers (Indeed, I have left the religion of a people who do not believe in God, and they are In the Hereafter they are disbelievers.) That is, I was acquitted of a people who do not believe in God and the Last Day.. In this, he exposed - but with kindness and gentleness - the prisoners and other polytheists, so that his call would be more effective in their souls. In history, the Egyptians at that time worshiped gods, including the sun, which they called (Ra), and including their calf (Ipis).

(And I followed the religion of my fathers, Abraham, Isaac, and Jacob. It is not for us that we associate anything with God.) These people were famous and honored by everyone, especially Ibrahim al-Khalil (peace be upon him), and therefore Joseph added himself to them by lineage and religion. Al-Razi said:

"When Joseph claimed prophethood and challenged the miracle, which is knowledge of the unseen, he linked to his being one of the people of the Prophet's household, and that his father, grandfather, and father's grandfather were prophets. When a person claims the profession of his fathers, that is not excluded from him. Also, the status of Abraham, Isaac, and Jacob was known to the people, so if it appears that he was their son, they venerate him, and their obedience to him was more complete, and the effect of his words on their hearts was more complete."

(This is from the grace of God upon us and upon the people.) That is, our specialization in prophecy is a favor from God, as He saw us as competent for His message, and also a favor upon the people because through us they were guided to the straight path (but most of the people are not grateful). Rather, they associate polytheism and deny it: and the more they become rich, the more they become in disbelief and tyranny.

O my companions in prison, verse 39-40:

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(O my companions of the prison, are better divided lords or God the One, the Supreme? (39)

You worship nothing besides Him except names you have named, you and your fathers, for which God has sent down no authority. Indeed, judgment belongs only to God. He has commanded that you should not worship anyone but Him. That is the valuable religion, but most people do not know (40))

the language :

A valuable religion is a straight religion that has no crookedness.

Parsing:

Arbab hamza is a negative interrogative. And dispersed is an adjective. And you called them diversified into two objects, the second being deleted, meaning you called them gods. You are an emphasis on the subject pronoun, and your fathers are an emphasis on it or on the relative pronoun. And from Sultan (from) is an additional inflection, and Sultan is an object revealed. And the ruling (that) is negative. Otherwise, worship (except) is composed of two words, the infinitive infinitive and the infinitive, and the infinitive infinitive is genitive with the deleted bā', meaning a command not to worship anyone else.

Meaning:

(O my companions of the prison, are better divided lords or God, the One, the All-Conquering). What is meant by the two prison companions is the two boys who entered the prison with Joseph, and asked him about the interpretation of the dream, and added them to the prison in view of their stay in it, like the companions of Paradise and the companions of Hell. It is possible that Joseph added them to himself, i.e., my companions in the prison, and the (in) was deleted in expansion, and the first is more apparent, and whatever it is, Joseph (peace be upon him) argued with them about what they worshiped and their people instead of God, and he

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included the argument and the pilgrims in the question and interrogative form because it is closer.

To the nature of confronting the corruption of the faith.. We mentioned the evidence for monotheism in Part 2, p. 344, when interpreting verse 48 of Surat An-Nisa.

Then Joseph (peace be upon him) took a second step in calling for monotheism and rejecting polytheism, and said: (You worship nothing besides Him except names which you have named, you and your fathers, for which God has not sent down any authority.) You worship mere names whose meanings do not exist at all, and everything that does not exist has no effect, and it is impossible to establish evidence for it. Your idol, then, is a fantasy within a fantasy. And so the wise scholar moves from one method to another to persuade the ignorant, waving and then screaming until he achieves what he seeks of submission and submission to his call.

There is no judgment except for God:

(The judgment belongs only to Allah. He has commanded that you worship no one but Him.) The meaning of "worship none but Him" is clear, but the meaning of God's judgment requires explanation, and it can be summed up that God's judgment is divided into two parts: the first is His decree and destiny, and this is inevitable for man. The second is God's permissibility and forbidden, each of which is expressed in the Sharia ruling. It is known that God Almighty does not communicate with His servants without intermediary, and judges between them directly in this life. Rather, He legislates rulings and communicates them to His servants through the tongue of His prophets. And His Messengers, and what is meant by ruling belongs to God, the second meaning, and that He Almighty is the source of legislation, not individuals, groups, nor any authority except God alone. There is no lawful or forbidden except Him. And whoever rules about something, his ruling is not right and just unless it is

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in accordance with what God has revealed. The most comprehensive word that expresses this is the Almighty's saying: (And whoever does not judge according to what God has revealed, those are they.) The wrongdoers (Al-Ma'idah 45), and in a second verse they are the transgressors, and in a third they are the disbelievers. Any ruling that does not express God's will and His pleasure is disbelief, injustice and immorality. In a second expression, God's ruling is like a map that the engineer lays out for the builder, and whoever assumes the ruling and exercises it is like the builder.

We inspired this interpretation from the words of Imam Ali (peace be upon him), because when he heard the words of the Kharijites: There is no judgment except for God, he said: "The word truth means falsehood. Yes, there is no judgment except God."

To God, but these people say: There is no command but God.. and that people must have a righteous prince, or an immoral one under whose command the believer works, and the infidel enjoys it." That is, the right to legislate is for God alone, and people must implement what God has legislated, and what drives them to do this is this prince, and the Kharijites confused the source of the law with those who implement and practice it, and did not distinguish between the two.

(That is the valuable religion, but most people do not know.) This is a reference to restricting legislation and worship to God, and the meaning is that the straight and undeveloped religion is the one that belongs to God alone with legislation and worship, and no human being has the right to enslave people, or legislate for them rules, what is permissible and what is forbidden, for everyone, even the prophets, are servants of God who work according to His commands and prohibitions. The meaning of this is that all people are created equal brothers, and their Creator has granted them eternal human rights that cannot be changed or modified, and these

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rights are manifested by life and freedom. Striving for happiness, and whoever stands in the right path of it is the worst enemy of God, His religion, and His law.

Interpretation of the vision of the two prison companions, verses 41-42:

(O two companions of the prison, as for one of you, he will give his Lord wine to drink, and as for the other, he will be crucified, and the birds will eat from his head. The matter concerning him has been decided. (41) And he said to the one who thought he would be saved from them, "Remember me before your Lord." Then Satan made him forget the remembrance of his Lord, so he remained in prison for a few years. (42))

Language and parsing:

A few numbers, and it is used to refer to three to ten, and it is put in the accusative case as an adverb of time to add it to years, and the person acting in it is for a while.

Meaning:

After Joseph performed the duty of calling people to God Almighty, he expressed to both the butler and the food storer what he had seen in his dream. He said to the butler: You will be saved from prison, and return to your old days as a cupbearer for the king. He said to the storekeeper or the baker: Be tough and eat the birds from your head. Joseph was confident in his expression because it was a revelation from God, and so he said to them: This matter has been decided, and his rule has ended. Youssef said to the cupbearer Al-Naji: If you return to the king's palace, tell him: I was imprisoned without a trial or a question, and if the truth is examined, it will appear that I was taken without a reason. The cupbearer returned to the palace, and in the busyness of his work in serving the king, he forgot to mention Joseph, so he stayed in prison for a few years. In one narration, it was seven, and it was said that it was 12, and God knows best.

Seven fat cows, verse 43-49:

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(And the king said, “Indeed, I see seven fat cows being eaten by seven lean ones, and seven green ears of corn and others that are dry. O lords, advise me regarding my visions. (43) They said, “It is nothing but dreams, and we do not interpret dreams with knowledgeable people.” (44) And he who escaped from them and reminisced after a nation said, “I am.” I will inform you of its interpretation

So they sent (45) Joseph, O friend, give us fatwa regarding seven fat cows that seven lean ones will eat, and seven green ears of corn and others that are dry, that Ali may Return to the people that they may know. (46) He said, “You will sow an animal for seven years, and you have not reaped it, so leave it in its ears, except a little of what you may eat.” (47) Then After that will come seven severe hardships. They will eat up what you have provided for them, except a little of what you fortify. (48) Then after that will come a year in which the people will be helped and in which They squeeze (49))

the language :

Quail is the plural of fat and plump. And lean is the opposite of fat, which is the plural of lean for male and lean for female, i.e. lean and emaciated. The vision was expressed and interpreted, and Abu Hayyan Al-Andalusi said in Al-Bahr Al-Muhit: It is well-known that the Baa was lightened, but some denied its tightening. Al-Adghath is the plural of daghath, which is a bundle of everything, and it was said: from plants only in which the wet is mixed with the dry. And remember and remember with one meaning. Al-Tabarsi said in Majma' Al-Bayan: The most generous is the dal, and its origin is dhikr. And after a nation, that is, after a while. Perseverance is habit, and what is meant here is perseverance in planting. And you fortify, that is, you protect yourself. It is said: make him strong if he puts him in protection. He gives relief to the people, meaning God relieves them. He uses rain to refer to rain and to what grows because of it. They squeeze, that is, they extract

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juice from what is squeezed, such as grapes and olives, which is a metaphor for fertility.

Parsing:

The vision has an additional "L" to strengthen the action and clarify the effect, and the like of it is for their Lord, they fear. And a fuss

Predicate of a deleted subject, i.e. this is nonsense. And they are always in the noun of the adverb, i.e. they are always. And the owner of the adverb "Wow, you plant." The object of squeezing is deleted, meaning what would be squeezed.

Dreams and Freud's theory:

Dreams are a psychological phenomenon, and psychologists and many others from every sect have researched and examined them, and they have spoken about them a lot, and they have not come up with a comprehensive criterion that can be relied upon in interpreting dreams of all kinds. Yes, they were guided to the primary source of a type of dream, interpreted it correctly, and discovered some neurological diseases from it, because it is a reflection of them. However, there are dreams that speak in a language other than the dreamer, his soul, and his life, and scientists have been unable to interpret them.

Freud tried to impose a sexual interpretation on all dreams, and even on everything in this life or most of its things. To him, dreams are all sexual symbols, without exception. Neurological diseases are caused by repression of the sexual instinct. A boy's love for his mother arises from thinking about her and his jealousy of his father for her. Likewise, a girl loves her father and is jealous of her mother for him. Indeed, all friendships and longings are the same. Even the idea of religiosity and conscience stems from fear of... Having sexual intercourse with incest... and on this basis everything else is based...

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Those who know this theory responded that man is guided by many instincts, not just the sexual instinct. The Polish "Jastrow" wrote a book in two parts in response to Freud, and he called it: Dreams and Sex, translated by Fawzi Al-Shati, and among the things it stated was that scientists studied a few thousand dreams of a few hundred people, and found that less than 50 percent of them could not be explained by Freud's theory, and that this theory leaves many questions unanswered. An intelligent contemporary writer said.

"Freud's theory only condemns its owner, as he is the one with the sexual imagination who sees in every round thing a feminine member, and in every rectangular thing a masculine member... As for

Humanity is innocent of this opinion. This narrow theory cannot be truthful. Man is not a slave to sex only, but rather he is a slave to more than one pleasure: the pleasure of sex, the pleasure of love, the pleasure of friendship, the pleasure of beauty, the pleasure of knowledge, the pleasure of control, the pleasure of power, and the pleasure of freedom. Happiness is the combination of these pleasures in a harmonious life, and in a broad, broad-minded outlook.

What we see is that dreams are of different types:

"Among them" are those that are a reflection of a person's habits and thinking, such as the philosopher seen discussing Plato and Aristotle, the Muslim praying in the mosque, the Christian praying in the church, the farmer planting, the builder building, and the like. This type is clear and no two disagree about it, because it carries its interpretation with it.

"Among them" are those that are foreign to the dreamer's life and thinking, such as the king's vision of cows and ears of corn... He is neither a farmer nor a cowherd, and his vision came as a warning of the barrenness that occurred after the fertility.

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"Among them" are those that occur while awake, just as a person saw them in his sleep, without increase or decrease. This is very rare, but it has definitely happened, and until now science has not been guided to an explanation of this type and the type before it, and it may be guided to it in the near or distant future. Some interpreted them as coincidence. There is no doubt that coincidence is the refuge of the infirm, and another said: They are the result of a sense in man whose meaning we do not know. This is also from Impotence.

In the year 1956, I saw in what was sleeping my late brother Sheikh Abdul Karim. Twenty years had passed since his death. He told me what would happen and set the time, and it was as he said. Years after that, I saw a vision that came true, and it was as bad as the first. So I said to a friend of mine jokingly: A vision of evil is truthful, but not a vision of good. And when I reached the interpretation of the beginning of Surat Yusuf, I read this phrase by al-Razi: "Know that the wise say: The bad dream will soon have its interpretation. I was amazed and remembered the words of the miserable poet:

If he sees good in a dream, he will marry

If I see evil, it is close to me

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The bottom line is that there is no comprehensive criterion that can be relied upon in interpreting all dreams because they are different and contradictory types. Some of them are echoes of the soul's obsessions and circumstances, and this type's source is clearly clear. Among them is what is an exact image of the event that occurs in wakefulness after a dream, and we do not know the secret and source of this type. Among them are symbols and prior indications of the tangible reality before it occurred, such as the stars that prostrated themselves before Joseph, the bread that

the imprisoned boy carried over his head, and the cows and ears of corn that the king of Egypt saw. This, like the previous one, we do not know of its secret or source. As for whoever says that this type and the ones before it are good news from God, or a sense in man, he has claimed for himself knowledge of the unseen, and is not satisfied with being attributed to ignorance, even about what God has withheld knowledge from His servants.

(And the king said, "I see seven fat cows being eaten by seven lean ones, and seven green ears of corn and some dry ones.") One day, the King of Egypt had a strange vision. He saw cows being eaten by cows like them, and nothing like this had ever happened, especially since the mock animals were eating quails. He also saw dry ears of corn twisting on green ears in one field.. This is strange than usual.

So he called his courtiers and the priests of his state and said to them: (O eminent ones, give me a fatwa concerning my visions, if you can interpret the visions.) They were unable to explain it and (they said, "It is nothing but dreams, and we do not interpret dreams with knowledge.") The meaning is clear, but here Al-Razi has a useful statement that summarizes that God Almighty made the vision of the king a reason for the salvation of Joseph (peace be upon him), and if God wanted something, he prepared its causes. The king witnessed the weak taking control of the strong, and this is far from common sense. He was certain that the vision portends evil, but he was ignorant of its reality and details, so he yearned for knowledge, gathered those who expressed it and asked them about the interpretation of what he saw, but God blinded them to the truth so that this would be a reason. To save Joseph from his prison... Then Al-Razi said: The interpreters did not deny themselves knowledge of the interpretation, but rather divided the vision into two parts: regular and easy to know, and disturbed with no explanation except illusion and imagination, and they said: The king's vision is of the type that has no

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explanation, or they do not know an explanation for it themselves, and that one who studies the science of vision may be guided to its interpretation.

(And he who escaped from them and remembered after a nation said, "I will inform you of its interpretation, so send.") Previously, when Joseph entered the prison, two boys entered with him, and one of them saw that he was squeezing wine, and the other was carrying bread on his head, so Joseph explained to them what they saw and expressed it well, as the first was saved, and the second was crucified as he said... and this verse refers to the one who survived, and Joseph said to him at that time: Remember me before your Lord, so Satan made him forget Joseph's commandment, and when he saw the king's confusion and interest in interpreting his vision and the inability of the interpreters, he remembered Joseph, so he told the king about him and his righteousness and knowledge. In terms of the vision, he said: If you had sent me to him, O king, I would have brought you the certain news.
(Joseph, O friend, give us fatwa regarding seven fat cows that seven lean ones will eat, and seven green ears of corn and others that are dry.) The king ordered his cupbearer to go to the righteous man he had told him about, and to tell him his vision, then bring him what he heard from him. So the cupbearer went to Joseph, and naturally apologized to him for forgetting, after calling him with the truth worthy of him. Then he conveyed to him the king's vision verbatim so that the interpretation would come according to the text (Perhaps I will return to the people, perhaps they will They know). That is, tell me about the interpretation so that I can convey it about you to the king and his entourage, so that they will know of your merit and status, and they will release you from prison.
(He said, "You will sow grass for seven years, and whatever you reap, leave it in its ears, except a little of what you will eat.") Joseph said to the questioner, interpreting the king's vision: "You will sow for seven successive years, and these years will be

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fertile and good, and they are referred to as cows." Quails and green ears. Every ear and cow symbolizes a year. Then Joseph advised them and said: Whatever you harvest, save its ears, and do not trample them, because the wheat in its ears is protected from weevils and moisture. As for what you want to eat, trample it, taking into consideration economy and being satisfied with what meets the need.
(Then after that will come seven severe hardships. They will eat up what you have provided for them, except a little of what you fortify.) He attributed eating to the years, and what is meant is their people, and this is frequent in the speech of the Arabs, and the meaning is that the fertile years are followed by seven barren years. He frowns. In it is the surface of the earth, and nothing grows, so you eat everything you saved in the past, and only a little remains for sowing (Then there will come after that a year in which the people will receive relief and in which they will press). That is, it comes after the seven

Hardship is a fertile year in which God provides relief to people from hardship with water, so that crops sprout, trees grow, and people squeeze wine, oil, and various types of fats and drinks from its fruit. It should be noted that there was no symbol of this year in the king's vision, but rather it is from the unseen that only God or a Messenger whom He approves of can see.
And the king said, "Bring him to me." Verse 50-53:
(And the king said, "Bring him to me." When the messenger came to him, he said, "Go back to your Lord and ask Him what is the matter with the women who cut off their hands. Indeed, my Lord is All-Knowing of their plots." (50) He said, "What is the matter with you when you approached Joseph about himself?" They said, "Far be it from God that we knew of the evil that we did to him." Al-Aziz's wife said, "Now the truth has come to fruition. I have approached him." (51) This is so that he

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may know that I have not betrayed him in the unseen, and that God does not guide the plots of the traitors. (52) And I do not absolve myself. (53)

the language :

What is the matter with women, that is, what is their business, and the same is the matter with you, with the caveat that it is a great matter and worthy of a person addressing its owner about it. And he hassas, that is, he revealed and appeared.

Parsing:

What is wrong with women is a subject and a news story, and the same is the case with you. God forbid that his parsing is mentioned in verse 31 of this Surah. This is the predicate of a deleted subject, i.e. the matter that. Let it be known that the accusative case is implied after the lam, and the infinitive is in the genitive case with the lam attached to something that is deleted, i.e. I say it

To know. Otherwise, my Lord would not have mercy. (Ma) is a relative noun meaning that which is in the accusative case on the exception, that is, except a soul whom my Lord has mercy on. It was said: It may be a circumstantial infinitive, that is, except at the time of the mercy of my Lord.

Meaning:

(And the king said, "Bring him to me"), meaning Joseph... after Joseph, the friend of the Messenger, conveyed to the Messenger the vision of the king, and advised how to prepare to face the difficult years. After this, the Messenger returned to his master with expressions and advice, and the king discovered that behind Joseph's words was great knowledge and sincere sincerity, so he wanted to bring him closer to him so that he could benefit from his knowledge and sincerity, and he said: Bring him to me. The Holy Qur'an sufficed with this incident with the king's words, because the reader recalls from it all the things that do not cease from it.

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(So when the messenger came to him) and called him to the presence of the king (he said) - Joseph - (Go back to your Lord and ask Him what is the matter with the women who cut off their hands. Indeed, my Lord is All-Knowing of their plots.) What is meant by "Lord" here is the Lord.. Joseph refused to leave prison, and he did not hesitate to respond to the king's call - as many people who have a religious character do - but he did not give it weight for the following matters:

1 - The true believer does not see anything great except God, and he does not care about anything for the sake of revealing and declaring the truth. For this reason, Al-Siddiq refused to be released from prison with pardon and kindness, and insisted on declaring the truth before all else, and was determined to be patient with the prison and its pain for life, or to emerge from it with his head held high, free of all wrongdoing.

2 - Joseph loved for the investigation to be carried out and carried out in his absence and without him interfering in it, because that conveyed his integrity and innocence, and demonstrated his greatness, forbearance, and patience.

3 - Youssef is confident of his innocence, and is confident that the investigation will be in his best interest, and that not rushing out of prison led to people's trust and response to his message... In addition, he blocks the way for those who plead with the accusation to challenge him before the king when he brings him closer to him, and before other than the king when he calls him to God and the truth.

The messenger returned to the king and told him that Joseph would not be released from prison until after the investigation

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Regarding the charge for which he was imprisoned, the king was concerned, and brought the women and (he said, "What is the matter with you when you approached Joseph about himself?" They said, "Far be it from God that we knew of evil against him." The wife of Al-Aziz said now. (He has established the truth.

Indeed, I heard him from himself, and indeed, he is among the truthful.) This is a firm and conclusive admission of every suspicion, because he is from the adversary himself. He is far from evil. He is among the truthful. Thus the facts become clear - even if it takes a long time - and the people of misguidance surrender to them without compulsion, since there is no There is room for escape and denial.

(This is so that he may know that I did not betray him in the unseen.) The commentators differed regarding this verse. Some say that it is from the words of Joseph (peace be upon him), and that the meaning is that I asked to investigate the women so that the dear would know that I had not cheated on him with his wife during his absence. And there are those who say: The verse is from the words of the wife of Al-Aziz, and we agree with this one in accordance with the apparent context of the connection between some of the words, and therefore the pronoun in "I did not betray him to Joseph," and what she means by not cheating on him is that she did not remind him of the bad period of his absence in prison until this hour. As for her attributing the guilt to him when she said to her husband what she said, that was in the presence of Joseph, not in his absence (And indeed, God guides not a plot. Rather, he exposes them, tears down their cover, and supports the believers against them, just as he exposed the women and supported Joseph: (And they intended a plot against him, so We made them the losers.) - 70 The Prophets.

(And I do not absolve myself. Indeed, the soul is inclined to do evil, unless my Lord has mercy. Indeed, my Lord is Forgiving, Merciful.) Man is a rational and religious animal. By his animality or by his temptation, he tends towards desires and pleasures. He does not care about reason or religion. With his religion and reason, he forces himself to stand at the limits of Sharia and reason if he tries to transgress them and deviate from them. And whoever gives himself free rein to do what he desires and desires, then he is an animal in the form of a human. Indeed, an animal is better than him because he is not responsible for anything, and so the Almighty said: (Indeed,

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they are only Like cattle. Rather, they are more astray from the path.) - 44 - Al-Furqan. Yes, a person may sometimes become weak in front of himself and his desires, but the rational believer then comes to his senses, repents of his lapse, and is forgiven and pardoned, because God is Forgiving and Merciful.

And the Almighty's saying: (Except what my Lord has mercy on) means that the soul is a soul that is not free from faults except a soul that God has protected from sins and transgressions, like the souls of the pure prophets and imams. What is important is that the guilty person does not insist on his sin and ever turn away from his Lord. Imam Ali (peace be upon him) said: The worst sin is that which the person who commits it neglects. That is, he insisted on it, and did not ask God for forgiveness from him.

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Part thirteen

Yusuf Aziz Misr, verse 54-57:

(And the king said, "Bring him to me, so that I may purify him for myself." When he spoke to him, he said, "Today, with us, you are stationed and trustworthy." (54) He said, "Put me in charge of the treasures of the earth. A Protector, All-Knowing (55) And thus We established Joseph in the land so that he may dwell therein wherever He wills. We share Our mercy with whomsoever We will, and We do not waste the reward of the doers of good. (56) And the reward of the Hereafter is better for those who believe and fear (57))

the language :

I extract it and make it pure for myself. Empowered means empowerment, meaning you have a position and status in our eyes. He settles in it and takes it as a home.

Parsing:

The subject of "he spoke to him" is a hidden pronoun. It may also be for the king and for Joseph, because the meaning is correct for both assessments. And the pronoun said that you etc. Backdoor returns to the king. And the pronoun said, "Make me," etc. Returns to Joseph. The object of the makna is deleted, i.e. the matter is for Joseph, and it is possible for Joseph to be the object and the lam added. And a sentence: He takes a position from Joseph. Wherever the adverb is in the accusative case, they will be in the accusative case.

Meaning:

(And the king said, "Bring him to me, so that I may keep him for myself." When he spoke to him, he said, "Today you are with us in a position

Amen). After Al-Aziz's wife and the women testified against themselves, and all the people knew that Joseph was free from shortcomings and defects, after this Joseph agreed to be released from prison, and the king asked him to be a leader in his kingdom and to help him manage and administer it. When he met him and heard from him, his love and respect fell into his heart, and he said to him in what he said: You are respected by us and entrusted with everything in the state, and the king did not say this until he was certain of his ability, knowledge and wisdom. It was said that Youssef was 30 years old at the time, and in "Majma' al-Bayan" that Youssef greeted the king in Arabic, and when he asked him where did you get this tongue? He said: It is the tongue of my uncle Ismail, and in Tafsir Al-Manar, the king of Egypt during the reign of Joseph was one of the Arab kings known as the Hyksos shepherds (1). Al-Tabari said that this king's name was Al-Walid bin Al-Rayyan. (He said, "Put me in charge of the treasures of the earth. Indeed, I am a Guardian, All-Knowing.") After the king delegated the matter to Joseph in all the positions he wanted and chose, he chose guardianship over the state treasury and its economy (2).

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He chose this guardianship after being given the choice, and he did not ask for it in the first place, so that it can be said: How did he ask for guardianship? Assuming that he asked for it in the beginning, he did not ask for it for his own benefit, but rather for the common good, and to preserve the rights of the oppressed, especially in the years of drought and famine. The treasury is the custodian and knowledgeable of its affairs. People's rights have been lost, especially the poor and the needy. This is because money is the lifeblood of the nation. If its reins are not in the hands of the competent in knowledge and morals, the nation is destined for destruction and ruin, even in years of fertility and prosperity.

However, if the affairs of the nation are in the hands of competent and trustworthy people, they will lead it to its goodness and righteousness in this world and the hereafter. Many have reported that when Joseph took charge of the treasury, and the people saw his justice and good management, as he protected every person's right, they believed in his message.

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(1). I read in the Egyptian newspaper "Akhbar Al-Youm" dated 1/25/1969 that a delegation from the University of Vienna consisting of 6 archaeologists announced that the Hyksos were Arabs.

(2). In Egypt, they call the Minister of Finance the Minister of the Treasury: and it is not far-fetched that the source of the name is Joseph's saying: "Put me in charge of the treasures of the earth."

Even the king believed and testified that there is no god but God and that Joseph is the Messenger of God. Ismail Haqqi said in "Ruh al-Bayan":

"Mujahid said: He surrendered to the kingdom at the hand of Yusuf, and many people gathered." The author of "Tafsir al-Bayan" followed Mujahid's statement with this word: "If being kind to Yusuf and honoring him is a reason for faith and

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gratitude, then what do you think of the one who hurt the Messenger of God (may God's prayers and peace be upon him) and defended him as long as he lived, namely his uncle Abu Talib? What is more correct is that he is among those whom God revived for faith, as previously mentioned in the first volume." We previously talked about Abu Talib's conversion to Islam when interpreting verse 113 of Surat Al-Tawbah.

(I am a Guardian, All-Knowing). I protect money from waste and loss, I know who deserves it from others, and I put everything in its place. On the authority of Imam Jaafar Al-Sadiq, he said: It is permissible for a man to purify himself if he is forced to do so, as Joseph said: "Put me in charge of the treasures of the earth, for I am a Guardian and All-Knowing."

In some interpretations: "Joseph did not say to the king: I have lived, my lord, I am your submissive servant, as the sycophants of tyrants say. Rather, he demanded what he believed he was capable of relieving himself from the burdens of the crisis, and protecting lives from death and the country from ruin. I wish those who sycophant tyrants read the Qur'an to know that dignity, pride, and pride yield many times more profit than wallowing, fawning, and bowing." Al-Razi said: It was narrated that the king said to Joseph: "I would like to share with you in everything except my family and eating with me." And Joseph said to him: I will not eat with you, and I am Joseph son of Jacob son of Ishaq son of Ibrahim Al-Khalil.

(And thus We established Joseph in the land so that he may dwell therein wherever He wills. We share Our mercy with whomsoever We will, and We do not waste the reward of the doers of good.) Joseph was patient when he was thrown into the well, and when he was sold in the slave market, and served in the house of the dear, and when he was accused of treason, and imprisonment, and captivity. He was patient with that and more than that. He was patient and sought reward and trust in God... So what was the result? He came out of prison like heroes emerge from victorious

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battles... He came out to rule the earth with a free hand, a word heard, and authority in force... And thus the patient are paid.

Their reward in this world (and the reward of the Hereafter is better for those who believe and fear Allah). The reward of the Hereafter is Paradise, whose "bliss does not cease, its resident does not grow weak, its eternal person does not age, and its resident does not become miserable," as Imam Ali (peace be upon him) said. And where is this eternal bliss that is not tainted by misery or the aging of that fleeting kingdom tinged with labors and pains? In some narrations, Al-Aziz's wife came to Joseph during the lean years asking him for sustenance, and her husband had died and time had thrown her away with engagements, and he had suffered from her what he had gotten, and when Joseph saw her, he said to her: What brought you to what I see? She said to him: Glory be to Him who made kings by disobeying Him into slaves, and made slaves by obeying Him kings.

Joseph's brothers came, verse 58-62:

(And Joseph's brothers came and entered upon him, and he recognized them, but they denied him. (58) And when he prepared them with their equipment, he said, "Bring me a brother of yours from your father." You see that I will give full measure, and I am the best of those who send down. (59) But if you do not bring him to me, then you have no measure with Me, and you will not approach. (60) They said, "We will turn away from his father." (61) And He said to his young men, "Put their goods in their saddlebags, that they may recognize them when they return to their families, that they may return." (62)

the language :

They denier, that is, they did not know him. The meaning of the device varies depending on its supplier, from the bride's outfit to the dead person's outfit, and what is meant here is the food they came for. And good

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The two houses are for guests. He said to his boys, that is, to his servants. Rahal is the plural of travel, which is what is placed on the back of an animal like a saddle, and what is meant here is their containers that are placed on top of the saddle and the like. And they turned back.

Parsing:

Don't you see (don't you) an alert tool? Do not approach its origin and do not approach me. I deleted the yā' for lightness.

Meaning:

(And Joseph's brothers came and entered upon him, and he recognized them, but they denied him.) The drought extended to the countries neighboring Egypt, including Palestine, the land of Canaan, where the Prophet of God, Jacob, resided. It was rumored that the mighty of Egypt had prepared for hunger, and that he was distributing wheat in fairness among the people, with no distinction between people and people. The house of Jacob had suffered as much need as any other, so he ordered his sons to prepare themselves and go to Egypt to buy food, so they went, and they were ten, and when They arrived in Egypt and went to Joseph, who was in the state council, because he was supervising the matter of the miracle himself, so he knew them and they did not know them.

(And when he equipped them with their equipment.) After he prepared for them everything they had come for, and what they would need on their journey (He said, "Bring me a brother of yours from your father.") The people of interpretation said: Joseph was generous and helpful to his brothers, and he treated them well, so they were reassured by him, and they told him about their lives and about their father, and that they had a brother from their father who was younger than them. After this, Joseph said to them: Bring me this younger brother, and nothing in the verse or elsewhere indicates that they told him about their father and brother. As for his

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honoring them, it is indicated by the context and his saying: (Don't you see? Indeed, I will give full measure, and I am the best of those who send down.) So if you bring me your brother, I will also make full measure for him, and honor him just as I have honored you.

The meaning is clear, and by the way, we point out that the jurists have unanimously agreed that each of the seller and the buyer has the right to stipulate for himself whatever he wants, provided that his condition is not permissible as forbidden, nor forbidden as permissible, and Joseph's condition to his brothers is of this type.
(They said, "We will turn away from his father, and indeed, we will do so.") They know that their father is jealous of their brother, and does not trust them with him after what they did to Joseph.. And so they said, "We will strive, and be kind," to convince his father, despite the difficulty of the request and the difficulty of achieving it (and he said to his boys, "Put their goods in their saddlebags.") Joseph ordered his servants to put his brothers' goods with which they had bought food, and put them in their luggage from where they did not notice.
(Perhaps they will recognize it when they return to their families, perhaps they will return.) This is an explanation for returning the price to his brothers, and it is intended to encourage them to return to him again, because if they open their bags and find their goods in them, this will prompt them to return out of hope for his goodness and generosity.. It is not far-fetched that one of Joseph's goals is for his father to be reassured, and not to be burdened by his brother's sending him.
So send with us our brother, verse 63-96:
(So when they returned to their father, they said, "O our father, the measure is withheld from us, so send our brother with us, and we will fight with us, and indeed we will be his guardian." (63) He said, "Have you any trust in him except as he is?" I entrusted you with his brother before, for God is the best guardian, and He is the

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Most Merciful of those who show mercy. (64) And when they opened their belongings, they found that their goods had been returned to them. They said, "O our father, what is it?" We want these goods of ours returned to us, and we may support our people, and protect our brother, and increase the measure of a camel. That is an easy measure. (65) He said, "I will not send it with you until you give." (66)

the language :

What is meant here is the food container. Namir means we bring the meera by breaking the meem, which is food. What is meant by a camel's measure is its burden. And a covenant is documented. And to be surrounded, that is, to overcome your command.

Parsing:

We made an answer to send. And hafiz by distinction, and it is permissible in other than the Qur'an to use the preposition with the addition, so you say: God is the best hafiz, and Al-Tabarsi narrated on the authority of Al-Zajjaj that hafiz may be in the adverb, and this is an error as the meaning becomes that God is not good unless He is hafiz.. God Almighty.. Ma Nagba (ma) is an interrogative in the accusative case preceded by Nagba. And you come in the accusative case, that is after until, and its origin is you come with a yā', and it was omitted for lightness. The noun of being surrounded is in the accusative case of exception, i.e. the condition of being surrounded by you.

Meaning:

(And when they returned to their father, they said, "O our father, the measure is withheld from us.") In the future, they are referring to what Joseph said to them: "But if you do not bring him to me, I have no measure for you with me..." Then they said to their father: (Then send our brother with us, that we may stand together,

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and indeed, we will be his guardian.) They promised him to protect him and protect him so that he would not belittle them towards them. (He said, "Shall I trust you with him more than I trusted you with his brother before?") You did to him what you did.. Then he turned away from them, turned to God, and said: (For God is the best guardian, and He is the Most Merciful of those who show mercy.) For the protection of my children, I depend on God's protection, not your protection, and He has mercy on my weakness and old age. It was said: The name of his youngest son, which Joseph requested, was Benjamin.

(And when they opened their belongings, they found that their goods had been returned to them.) So they hurried to their father, rejoicing, and (they said, "O our father, what do we want?" meaning, "What should we ask of the Mighty One of Egypt?" And by what?

Something for which we can apologize if we do not bring our brother to him, and he has honored us with what you think of returning the price? (These goods of ours were returned to us) It was said: They were sandals and skins, and some new interpreters said: They found their goods but did not find wheat, and that Joseph did not give them anything to force them to return with their brother.. This is wrong because it contradicts the apparent meaning of the Qur'an, which is its saying: (Do you not see that I will fully fulfill the measure? The Best of those who are sent down) In addition to the fact that withholding food from one's family and relatives despite their intense need for it is cruelty and meanness, and Joseph (peace be upon him) is the most exalted and greatest. As for their saying: withhold from us enough, what is meant is withholding again and in the future, as we have indicated.

(And we encourage our people) We bring them food, (and we protect our brother) from all harm (and we increase the weight of a camel's weight) because Joseph used to give a man the burden of one camel in order to save food so that everyone could

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get from it, so if they accompanied their brother with them they would increase a load of food (that is a small measure) meaning that an increase Pregnancy is easy with the presence of our brother, but not without him, because Al-Aziz only sells one lamb to the man in this barren crisis..

Jacob saw that there was an urgent need for food, because what they had brought from Egypt was about to run out, so he surrendered to the pressure of need, not to the pressure of his children, in addition to his trust in Al-Aziz after he had heard a lot about him and seen who made it with his children. (He said, "I will not send him with you until you give a covenant from God that you will bring him to me, unless you are surrounded.") He gave them permission for their brother Benjamin to give him a firm covenant that they would return him to him safe and sound, unless something happened to them that was not foreseen. So they gave him the covenant he wanted, and confirmed their belief that they would ransom him with souls, and then he said: God alone is the witness to this covenant of yours, so if you fulfill it, He will reward you with the best reward, and if you betray, He will reward you with the severest punishments.

Do not enter through one gate, verse 67-68:

(And he said, "O my sons, do not enter through one gate, but enter through separate gates.")

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And I am of no use to you against God. Verily, judgment belongs only to God. In Him I put my trust, and in Him let those who trust put their trust. (67) And when they entered from where He commanded them. (68)

Parsing:

From something (from) is an additional inflection, and something is an absolute object to sing. A subject that does not need them is a hidden pronoun that goes back to the distinction understood from his saying: separate chapters. Otherwise, need is

an object for its sake, so that it can be sung. It was said: need is placed on the interrupted exception, because the meaning is but need.

Meaning:

(And he said, "My sons, do not enter through one gate, but enter through separate gates.") After they gave their father the confirmed covenant, he allowed them to accompany their brother, and entrusted them with this will of his, and it appears from it that the city had gates, not just one gate, and in some interpretations it had four. The commentators differed as to the purpose of Jacob's command to his sons to enter through separate gates, and not one of them did what he intended. The purpose may be that if they entered together, they were eleven men. All eyes were drawn towards them, and questions and signs abounded. Or the purpose was for them to know the news of the city and see its conditions so that they might catch up on what pointed to Joseph and his news. Whatever it was, we are not tasked with searching for the reason. The verse did not refer to him...and in the interpretation of "The Ocean Sea" that Jacob ordered his sons to convey his greetings to the Mighty One of Egypt, and to say to him:

Our father prays for you, prays for you, and thanks you for your work with us, and that Joseph cried when he heard this message... and this is not far from the topic and its nature.

(And I am of no use to you against God. Judgment belongs to none other than God.) When interpreting verse 40 of this Surah, the paragraph "There is no judgment except for God," we explained that His ruling is applied to His permissible and forbidden, which are expressed in the legal ruling, and it is also applied to His decree and decree that is inevitable for man, and the context of the verse indicates that this is what is meant by God's decree here, and therefore the meaning is that I am keen on you, advising you, but my concern and advice are not a substitute for God's decree

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and decree.. His purpose in this is to show his children that a person should not rely on work alone, nor on faith alone, but rather he must work and strive, relying on God, and believing that He is the one who provides and helps him, and that is why he said: (In Him I put my trust, and in Him let those who trust put their trust) meaning, I am a believer in God, trusting in Him, and not in anyone else. And everyone who believes in God should be like that.

(And when they entered from where their father had commanded them) from the various chapters (nothing was of use to them before God). The noun was a hidden pronoun that refers to the entry derived from his saying: (And when they entered). The meaning is that Jacob's children entered the city through different doors in compliance with their father's command, but their entry did not bring any benefit, and did not avert calamity, as Jacob said: (And I am of no use to you before God), as they were accused of theft, and Benjamin was taken from them. They returned to their father broken, as follows. (Except for a need in Jacob's soul that he fulfilled.) The commentators differed in defining this need that God fulfilled for Jacob. Some say: That his children should not be afflicted with the evil eye when they enter Egypt. And he said: That the dear one should not befall them with evil, etc.. What we see - based on the nature of the situation, and on the verses indicating his concern and eagerness for Joseph and his brother - is that Jacob's first and last need in this life was the safety of Joseph and his brother, and his peaceful meeting with them, and God accomplished for him what He wanted in the best possible way.

(And indeed, he is full of knowledge for what We taught him.) The conscience that we taught goes back to Jacob. He is a prophet, and God disciplines every prophet with his manners, and teaches him knowledge from Himself, and from the manners of Jacob

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By God's etiquette is his patience in the face of affliction, his trust in God, his lack of despair of His mercy, and his knowledge of what God has taught him is his belief that above God's management of His servants (but most people do not know) is that judgment belongs to God, and that their management without God's care and success does not benefit them or ward off harm from them.

I am your brother, so do not despair. Verse 69-76:

(And when they entered upon Joseph, his brother took refuge with him. He said, "Indeed, I am your brother, so do not despair over what they were doing." (69) So when he prepared them with their equipment, he put the cupbearer in His brother departed, then a muezzin called out: O caravan, indeed you are thieves. (70) They said, "And they approached them. What do you lose?" (72) They said, "By God, you know that we have not come to spread corruption in the land, nor are we thieves." (73) They said, "What is his reward if you are?" Lying (74) They said, "His recompense is whoever is found in his mount, that is his recompense. Thus do We reward the wrongdoers." (75) So he began with their containers before his brother's container, then He extracted it from his brother's vessel. Thus We intended for Joseph. He would not take his brother into the religion of the king unless God wills. We raise the ranks of whomever We will and above all. All-Knowing (76)

the language :

He sheltered his brother and embraced him, and do not despair, meaning do not be sad, taken from misery. Watering is a language

A vessel with which to water, and what is meant here is the sawas, as evidenced by his saying: We lose the king's sawas. The saa' and the saa' have the same meaning, which is a measure. And the caravan of camels. And a reliable leader.

Parsing:

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By God, the ta is for the oath, like the waw, but it is specific to the name of God, so it is not said by the Most Gracious and by the Qur'an. His reward is a beginner, and whoever finds news, that is, his reward is enslaving whoever he finds on his journey. The infinitive of "he wills" is in the genitive case with the deleted "ba" meaning "except by God's will." Degrees in the genitive case are deleted.

Meaning:

(And when they entered upon Joseph, his brother took refuge with him. He said, "Indeed, I am your brother, so do not despair over what they were doing.") The commentators, including Al-Tabari, Al-Razi, Al-Tabarsi, and Abu Hayyan Al-Andalusi, mentioned in their explanation of this verse details for which there is no evidence from the Qur'an, nor are they among the characteristics of the incident that is inseparable from it, but they fit and suit it. For this reason, we summarize their sayings that when Joseph's brothers arrived in Egypt, he invited them to his meal, and made them sit two by two for the purpose he wanted, which was for his brother Benjamin to remain alone so that he could sit with him on the table. His table, just as the Great Messenger (may God bless him and grant him peace) made his companions a brotherhood two by two, and left Ali for himself. After eating, Joseph put each of his two brothers down in a room, and his brother Benjamin stayed with him in his room for the night, and when he was alone with him, he said to him: Would you like me to be your brother? He replied: Who can find a brother like you? But neither Jacob nor Rachel gave birth to you, and Rachel is the mother of Joseph and Benjamin. So he hugged him and said: Yes, Jacob and Rachel gave birth to me, for I am your brother, and do not be sad because your brothers were with me and with you. Benjamin was happy for the pleasant surprise, and thanked God.

(So when he had equipped them with their equipment, he placed the water-carrier on his brother's saddle, then a muezzin announced, "O caravan! Indeed, you are

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thieves.") Joseph wanted to separate Benjamin from his brothers and keep him with him.

This was not possible except with a justification, and it was the law of the family of Jacob to enslave the thief, so Joseph's servants, by order of him, planted the bushel in his brother Benjamin's luggage, then the herald called out to the sons of Jacob: O owners of the caravan, you are thieves, so do not leave until we look into your matter.

Jacob's children were astonished by this violent surprise. They said this while they were certain of their innocence...and this was the first time they had heard such an accusation. (They said) - meaning Joseph's boys - (We lose the king's coins, and for whoever brings it is a camel's burden, and I am its leader.) This guarantor is the one who said: O caravan, you are indeed thieves according to the commentators' custody, and he guaranteed on the condition that the thief returns the bushel on his own, and this verse is included in two chapters of jurisprudence: the prize and the guarantee. The prize is the commitment to a certain amount of money in exchange for a certain work for any worker, like your saying: Whoever does such and such has a measure. Guarantee is a pledge to fulfill, as the caller says: "And the leader refuses it," meaning a guarantor of the fulfillment of the camel's load of wheat, and in the hadith: "The leader is in debt."

(They said) - meaning the children of Jacob - (By God, you know that we have not come to spread corruption in the land, and we are not thieves.) They discussed and argued and presented evidence of their innocence and integrity, and among what they said: How can you accuse us of theft, when you knew from our lineage and our conduct on the first and second journey that we did not come to this country for betrayal and corruption, but rather to buy food for our people... In many interpretations, when Jacob's sons found their goods on their journey after returning

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to their families on the first journey, they thought that they had been put there inadvertently, so they did not. They considered it permissible, but rather carried it from their country to Egypt and returned it to Al-Aziz, and that became famous among them, until they were known for their honesty and righteousness.. And this what the commentators mentioned is not far off, but rather the saying of the sons of Jacob refers to it: (By God, you have certainly known that we have not come to spread corruption in the earth).

She asks: How did Joseph find it permissible to put the bushel in his brother's bowl and accuse his brothers, even though he knew of their innocence?

The answer: Firstly, this is a special incident, and it has its own circumstances and justifications, so it is not permissible to compare it or refute it. Secondly: The primary target for the theft charge is Benjamin, Joseph's brother on his mother and father, and this happened with his consent and agreement with him.

Because of wisdom that required that, and at the same time it does not violate any of the principles of Sharia law, such as permitting what is forbidden, or prohibiting what is permissible... That is, until the children of Jacob tricked their father into snatching his son Joseph from him, betraying him, and throwing him into the pit with the intention of killing in the most horrific way, this is theft and an addition.

A second question: How did Joseph gain permission to come between his brother and his father and add to his distress?

The answer: Everything Joseph did was for the benefit of his brother and father, and he was certain that his father would approve of him and even thank him for it when he learned the truth...and that actually happened. It is obvious that matters are measured by their consequences, not by their method. In all cases, prophets are not accused of being on the side of the truth.

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(They said, "What is his reward if you are liars?") The pronoun they said goes back to Joseph's servants, and the pronoun "his reward" goes to the thief, and the speech in "You were" is for the children of Jacob, and the purpose of this question is to extract a confession from them that the thief is being taken as a slave or captive as a punishment for his action... so that this confession will be evidence against them if Joseph takes his brother and joins him with him.

(They said, "His recompense is whoever is found in his saddle. This is his recompense. Thus do We recompense the wrongdoers.") It is his reward for further clarification, just as you say: The punishment for the murderer is death, for this is his reward.. Joseph's brothers answered: Whoever you find a saa' in his container, take him as a prisoner or a slave. This is our law regarding the punishment of thieves, and we are certain of our innocence and the purity of our races.

(So he started with their vessels before his brother's vessel, then extracted them from his brother's vessel.) The inspector began with their containers as a cover-up for the trick, until when he reached Benjamin's container, he extracted the bushel from it and flashed it in their faces. Jacob's sons were shocked by this violent surprise...but where is this from what Joseph endured in the darkness of the pit, alone and alone?

(Thus We plotted against Joseph.) That is, We inspired him with this measure so that his brothers would say on their own initiative: It is permissible for the dear to take their brother captive or a slave. This is called a plot because its appearance is not the reality, and it is permissible according to the Sharia because it does not permit what is unlawful, nor prohibit what is lawful. (He would not have followed his brother in the religion of the king) What is meant by the king is the king of Egypt, and his religion is his law and his decree, and the meaning is, had it not been for this

The arrangement was made so that Joseph would not be able to join his brother with him. This is because the king of Egypt and his judiciary prescribed that the thief

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should not be punished with captivity or slavery, but rather with another punishment such as imprisonment or beating, and Joseph did not want harm for his brother, so God revealed to him this measure, and it is what is meant by the Almighty's saying: (Except that God wills).

In conclusion, wisdom required that Joseph should not say: This is my brother, nor should he take him without justification, even if it is apparent. It was the law of the family of Jacob that a thief be enslaved, and it was the law of the king and the people of Egypt that he should be imprisoned or beaten, so Joseph took this measure that God revealed to him in order to bind his brothers to what they had bound themselves to. (We raise in status whomsoever We will) with knowledge and prophecy, just as We raised Joseph above his brothers. (And above every person with knowledge is a Knower) until it reaches the Most High. It indicates that Joseph's brothers were scholars, but Joseph was more knowledgeable and more complete.

If he steals, he has stolen. Verse 77-80:

(They said, "If he steals, a brother of his had stolen before." Joseph kept it secret within himself and did not reveal it to them. He said, "You are in a worse position, and God knows best what (77) They said, "O dear one, he has an old father, so take one of us in his place. Indeed, we see you among the doers of good." (78) He said, "God forbid that we take With whomever we find our goods, then indeed we are wrongdoers. (79) And when they had given up on him, they were saved as a deliverer. Their leader said, "Do you not know that your father has taken charge of you? With a covenant from God and before you neglected Joseph, I will not leave the land until my father gives me permission or God judges for me, and He is the best of judges (80))

the language :

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They despaired and despaired in one sense. They ended up isolated from the people. And they survived, that is, they were together and consulted. And a covenant is documented. You went too far and fell short. I will not leave, I will not leave.

Parsing:

Her family's conscience goes back to their article that he stole. And a place of distinction. And father is a noun that and a great old man is an adjective, and it has the predicate that. Its place is an adverb in the accusative case of taking. And God forbid is in the accusative case, and the infinitive case is that we take the genitive case with whom is omitted, and the infinitive case is related to God forbid. If it contains the meaning of recompense, that is, if we take something else, then we are unjust. And from before it is related to your negligence, and what is in (what you negligently) is an additional inflection. He permits the present tense in the accusative case, that after until. Or rules conjunction to authorize.

Meaning:

(They said that he should steal, as a brother of his had stolen before.) They said that a pronoun refers to Joseph's brothers, and a pronoun that steals to his brother Benjamin. As for what is meant by a brother of his, it is Joseph himself... And all that the verse indicates is that Joseph's brothers pinned the accusation of theft on him, and there is no indication in it or in other verses that Joseph stole an egg or a chicken in his childhood, or an idol of his maternal grandfather, or a belt belonging to his paternal aunt, or something else... But the Qur'an explicitly records lying to Joseph's brothers in their saying: The wolf ate him. In addition to their hatred that pushed them to do what they did.. Accordingly, we are justified in saying: They were lying in attributing the theft to Joseph during his childhood, and that it was their own, and our saying this, even if it is just a conclusion, has some logic in it, or it is a not distant possibility - at least -.

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The commentators took the words of Joseph's brothers as taking certainties, to the point that lying was impossible

In their right, and they began searching for the thing that Joseph had stolen. Some said: It was an egg that he stole and gave to a hungry person. Others said: Rather, it was a chicken. A third said: He stole an idol of his grandfather, his mother's father, and broke it. A fourth said that his aunt, the daughter of Ishaq, used to hold him when he was young, and when he grew up, his father wanted to take him from her, so she accused him of stealing her father Ishaq's girdle - which is what tightens the middle - so that he could stay with her. A slave, because the punishment for the thief was enslavement, and most commentators agree on this, and it is strange that none of them notice that the rule of children in all laws is different from the rule of adults.. And even stranger than that is the statement of some Sufis: that Jacob's children wanted, on the charge of theft, that Joseph had stolen their father's heart from them. (So Joseph kept it secret within himself and did not reveal it to them.) He ignored their article with dignity and generosity, as the poet said:

And I have commanded the mean person to curse me

So I excuse myself and then say I don't care

(He said, "You are in a worse place.") He said this in his secret with the evidence of the Almighty's saying: (And He did not reveal it to them). (And God knows best what you describe) regarding the theft being attributed to me and my brother, and that it is pure fabrication.

(They said, O dear one, he has an old father, so take one of us in his place. We see you as one of the doers of good.) After they became faced with the status quo, and that justice in their view required the enslavement of their brother Benjamin, they resorted to seeking mercy by pardoning and pardoning, or taking ransom and

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compensation, and for the Almighty to choose one of them, while they were ten in his hands. They asked for this and insisted on requesting, and they interceded with him for his righteousness and righteousness, and for the old age of their father, and his great status and ability, and for his weakness and longing for his son Benjamin. They did this and more, not out of love for their brother, but rather out of love for their brother. They got rid of their father and the responsibility of the covenant he had taken over them.

(He said, "God forbid that we should take it except from whom we found our goods. Indeed, in that case we would be wrongdoers.") Joseph rejected their request and hope, and insisted on taking his brother for something that God wanted to complete after the test and the calamity. It should be noted that Joseph expressed the most accurate and wisest expression of his brother's innocence of theft in his saying: "Whoever we find our belongings with," where Joseph's brothers understood him as the one who stole our belongings, and what was meant by him was the one from whose container we extracted our belongings, and the difference between them is far.

(When they despaired of him, they were saved.) After the sons of Jacob despaired of saving their brother, they withdrew from the people and consulted about apologizing to their father (their eldest said, "Did you not know that your father had taken over you a covenant from God?") Some commentators said: What is meant by the eldest of them is in mind, not in age. Others said: Rather, in age and intellect, and this is what comes to mind, and whatever it is, this elder said to his brothers: Your father has made a covenant with you, and made you swear to bring him your brother, so what will you say to him if you turn to him instead of him? (And before you neglected Joseph) refers to their throwing him into the pit, and what their father endured as a result of that.

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(I will not leave the land until my father permits me or God judges for me, and He is the best of judges.) The eldest of them decided to remain near his brother out of shame and ashamed of his father, and not to leave the land where Benjamin was located except with permission from his father, or with relief from God in any way he wished, even by death. And as time passed, relief came, the distress was revealed to everyone, and detail came.

We only testified to what we knew, verse 81-87:

(Go back to your father and say, O our father, your son has stolen, and we bore witness only to what we knew, and we were not guardians of the unseen. (81) And he was asked of the town in which we were.) And the caravan into which we accepted, and indeed we are truthful. (82) He said, "Rather, yourselves have made a matter easy for you, so great patience. Perhaps God will bring them all to me." Indeed, He is the All-Knowing, the All-Wise. (83) And he turned away from them and said, "Oh, my sorrow for Joseph." And his eyes became white with sadness, for he was distressed. (84) They said, "By God, grant me relief." Remember Joseph until you are in mourning or you are among those who perish. (85) He said, "Only complain of my grief and my grief to God, and I know better than God."

What you do not know (86) O my sons, go and learn from Joseph and his brother, and do not despair of the Spirit of God. Indeed, none despair of the Spirit of God except the disbelieving people (87))

the language :

I have made your souls pleasing to you. His eyes turned white as a sign of excessive crying, and it was said that his eyes were covered with a white cloud that obscured his sight. Repression swallows anger and keeps it in the heart. The instigation is about to lead to destruction, and it is not combined or combined because it is a noun. He broadcast the news and made it public, and what is meant by broadcasting

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here is the worry that the owner is unable to conceal, so he broadcasts it. Sensing is seeking something with the senses such as hearing and sight.

Parsing:

And ask the village, that is, the people of the village, then delete the genitive and give the genitive to its place. And the caravan, that is, ask the people of the caravan. Patience is a predicate of a deleted subject, and beautiful is an adjective for patience, meaning my command is beautiful patience. May God's word, the majesty, is the subject of may, and the infinitive from "to come" is in the genitive case with the omitted b, meaning "May God be with him." Ibn al-Nazim said in "Sharh al-Alfiyyah": "The truth is that the verbs of juxtaposition are attached to kan if the verb is not accompanied by kaan after it, but if it is accompanied by it, then it is not." And they are all fine. O regret, its origin is ya my regret, then I replaced the ya with an alpha, and the regret here is a caller, meaning bring, O regret. It was said: It is permissible for the alif in Ya Asfa to be the alif of the scar. And it becomes fatwa, meaning it does not become fatwa, and the word "no" was deleted for the sake of knowledge. A sentence that mentions a piece of news that opens. It is in the accusative case that after until, or it is a conjunction of the first to be.

Meaning:

(Go back to your father and say, "O our father, your son has stolen, and we bore witness only to what we knew, and we were not guardians of the unseen.") This is what their eldest says. He advises his brothers not to tell their father anything but the truth, by telling him that they saw Al-Aziz's servants extracting the king's measure from Benjamin's vessel, and that Al-Aziz insisted on taking it. This is what we saw, and God knows best what is behind it. If we had known the unseen, we would not have asked you to allow it to us, nor would we have given you the promise to return it to you. We have made the effort, and excuse us to God and to you.

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(And ask the town in which we were) that is, ask the people of Egypt, for the matter of this theft was well known among them (and the caravan to which we arrived), and also ask the caravan with which we came from Egypt, for it saw what we saw, and it is next to you in the land of Canaan (and indeed, we are truthful) in what we told you, This time, they speak with confidence and boldness because they are certain of their honesty, in contrast to their first position with their father when they brought him blood lying on Joseph's shirt.

(He said, "Rather, yourselves have made a matter easy for you.") When they returned to their father and told him what had happened, he said: No, rather yourselves have designed a plot against my son, just as you did before against his brother Joseph. The commentators wondered: How did Jacob accuse his sons of plotting before he was certain of the truth, when he was an infallible prophet? Then they answered with faces that were not based on any basis, and the best of the ways they mentioned was that what Jacob meant was that your souls made it seem to you that Benjamin was a thief, and he was not a thief... In our opinion, Jacob accused them of plotting by analogy to their actions with Joseph, but he did not make a definitive statement due to the lack of evidence that they lied, and he also did not take them on suspicion in terms of punishment because suspicion is no substitute for the truth... and this is not the case. It is incompatible with the status of prophecy, because the Prophet does not know the unseen, and he is like any human being who speculates and assumes, and the difference between him and others is that he does not leave a trace on his suspicions as the infallible person does.

(So beautiful patience) He said this when Benjamin was absent from him, and before he said when Joseph was absent: (And God is the one who seeks help in what you describe). This is the motto of the righteous, they grieve,

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In all cases, they rely on God. As the Master of the Prophets and the Seal of the Messengers (PBUH) said: The eyes bring tears and the heart is sad, and we only say what pleases our Lord. (May God bring them all to me.) They are Joseph, Benjamin, and the third brother who remained next to his brother in Egypt.. And in the word "perhaps" there is a ray of hope, especially if it is from among those who believe in the unseen and believe in the tangible reality like the prophets and the truthful ones, and in Nahj al-Balagha: "A servant's faith cannot be believed until he is more confident in what is in the hand of God than in what is in his hand." Many hadiths have this meaning (Indeed, He is the All-Knowing, the All-Wise). He knows my sadness and pain, and He manages matters according to His wisdom.

(And he turned away from them and said, "Oh my sorrow for Joseph.") He isolated himself from the people to mourn alone those who would never forget him, mourning him with this sad cry: (Oh my sorrow for Joseph) and the separation from his son Benjamin increased his sadness upon sadness, and weeping upon weeping (and his eyes became white with sadness). They developed ulcers from the effects of crying, and he breathes from them with tears, just as he breathes from his lungs with groans and sorrows (for he is grumpy). He swallows anger and lashes out, but at the expense of his body and nerves.

(They said, "By God, you will never cease to remember Joseph until you become ill or die among those who perish." Meaning, the dead, and the ill or sick person who does not benefit from himself. The meaning is that Jacob's children said to him: Continue to meditate on the remembrance of Joseph, until you fall ill or die in vain because Joseph is gone and will not return. (He said, "I only complain of my distress and my grief to God," not to you, because complaining to someone who does not ward off harm and does not bring benefit is humiliation and foolishness. Imam Ali (peace be upon him) said: "By God, if you complain to someone who does not

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complain about your complaint - that is, he removes the complaint - and does not diminish, in his opinion, what he has agreed upon for you."
(And I know better than God what you do not know.) Jacob was distressed, and was afflicted by separation from Joseph, but at the same time he thought well of God, trusted Him, did not despair of His mercy, and believed that the outcome of patience was relief, as indicated by his saying to his sons: "And do not despair of the Spirit of God." If we combine his trust in God with the vision of Joseph when he was young, the result is that Jacob is reassured about Joseph's life to a great extent, but he does not know where he is? How is he?

Does he live in slavery or in freedom? Hence his sadness and anxiety.
Neither optimism nor pessimism:
(O my sons, go and feel for Joseph and his brother, and do not despair of the Spirit of God. Indeed, no one despairs of the Spirit of God) - that is, His relief - (except the disbelieving people). Go and feel and do not despair. Connect hope with work. What this means is that if work does not exist, the verse is reversed, and despair is coupled with laziness, and the rule is valid in the opposite direction. And hope and hope with neglect were ignorance and foolishness... The word "sense" suggests the necessity of working with all the senses, both external and internal... And so the wise person, if a disaster befalls him, prompts him to fight and struggle to eliminate its causes, whether these causes are corrupt conditions, or the cause lies in the human soul, such as negligence and indifference, and if good befalls him - that is, the wise person - he fears the blows of time and its consequences, and fortifies himself with piety. God and obedience to Him, and let no wealth overpower him, nor power overpower him. God Almighty said: (None feels safe from God's plan except the people who are losers) - 99 Al-A'raf.

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We conclude from this that the pessimist who says: There is no point in work is bad luck in itself, and the same is the optimist with laziness and abandonment of work.. The normal person is the one who is in between, works and struggles in times of hardship, does not despair of God's spirit and relief, fears and is cautious when there is prosperity, and does not feel safe from God's deception and misfortune.

I am Joseph, verse 88-93:

(And when they entered upon him, they said, O Mighty One, misfortune has befallen us and our people, and we have brought poor merchandise. So give us the full measure and give alms upon us. Indeed, God repays. Those who give in charity (88) He said, "Do you know what you did to Joseph and his brother when you were ignorant?" (89) They said

Is it because you are Joseph? He said, "I am Joseph, and this is my brother. God has favored us. Indeed, whoever fears and is patient, God will not waste the reward of the doers of good." (90) They said, "By God, He has certainly God has favored you over us, even though we were wrong. (91) He said, "There is no blame upon you. Today God will forgive you, and He is the Most Merciful of those who show mercy." (92) Go with this shirt of mine and throw it on me. The face of my father will bring insight, so bring me all your families (93))

the language :

What is meant by harm here is famine. And mixed goods that are of poor quality or are few, and it is said: the best thing is if it is pushed gently, and from it is the Almighty's saying: "Indeed, God moves the clouds." Your influence chose you and favored you. And "sinners" is an incorrect plural, and it was said: The difference between a sinner and a mistaken person is that the former intends to sin intentionally, and the latter wants to do what is right and makes a mistake. Slander

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means violence and punishment. It is said: So-and-so slanders so-and-so if he enumerates his sins against him.

Parsing:

Did you know that an interrogative means rebuke, i.e. how great is what you have committed? And what you did (what) is an interrogative, and the meaning is anything you did, and its place is in the nominative with the beginning, and the sentence you did is a predicate, and you knew is suspended from the action verbally in place of the interrogative and is used as a meaning because the sentence from the subject and the predicate is replaced in the accusative by your action. Because you are Yusuf, the laam, for the beginning, and you are a disjunctive pronoun, and Yusuf is a predicate for your, and it is permissible for you to be a subject and Yusuf is a predicate, and the sentence is a predicate that. La Tathrib (la) negates gender, and its name is Tathrib, and it is based on the fatḥah because it is singular, and on you is related to the deletion of the predicate Lala, and today it is related to what the predicate is attached to. And he comes

I am satisfied with the answer to the request, and it is strength, and I see the condition of my father, and all of you know the condition of your family.

Meaning:

(And when they entered upon him, they said, O Mighty One, misfortune has befallen us and our people, and we have brought poor merchandise. So give us the full measure and give alms upon us. Indeed, God repays. The alms givers. Jacob advised his sons to return to Egypt, so they accepted from him and returned to it a third time. They entered upon al-Aziz broken-hearted and asking for mercy, and they began to complain of hardship and famine. Harm has befallen us and our people. Give alms to us. God loves those who give alms. And if we bring you goods that do not suit you, it is because time is unfavorable. They said this, and they The

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descendants of Ibrahim Al-Khalil (peace be upon him), but the hardship reached its peak... and the result was beyond what they imagined, and this is:

(He said, "Do you know what you did to Joseph and his brother, since you were ignorant?") After Joseph listened to his brothers' pleas and supplications, and learned of his family's misery and need, he became tender and was overcome by compassion and blood kinship, and said to them, admonishing or admonishing: Do you remember a day when you responded to Satan's call? So you threw your brother Joseph into the pit, and made his brother Benjamin taste all kinds of harm after him? Didn't you say yesterday: "If he steals, his brother stole before?" Does the ignorant person do more than you do?

(They said, "Indeed, you are Joseph.") The commentators here have words that cannot be borne out by the wording of the verse, but they are consistent with the nature of the topic and help to consider it. Its summary is that when Joseph's brothers told them what he said, they remembered what they knew from the features of his face, the tones of his voice, and the gestures of his hand... Whatever it was, it flashed in their minds or in the minds of some of them that he was Joseph (they said, "Is it because you are Joseph?"). They said this and waited for the answer, and it was a surprise that did not occur to them (He said, "I am Joseph, and this is my brother, and God has favored us").. And I want the reader to stop here for a moment, and compare their position, this weak, humiliated one, with their position on the day they threw Joseph into the pit, where neither religion nor compassion would take them.

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Amazing (Indeed, whoever fears and is patient, God will not waste the reward of the doers of good) in this world and in the hereafter, and what is meant by the doers of good here are those who worked and persevered and were patient in the face of difficulties. The evil doers may defeat them once or more, but the outcome is for the

righteous, and the evidence for this cannot be limited to the era of Nimrod to the era of Hitler. .. Today humanity has been afflicted by Zionism embodied in Israel, and by neo-colonialism led by the United States, the worst evil and corruption in this era. We have no doubt at all that the fate of both is the fate of every tyrant and oppressor who has no right or right. We do not say this just to express what we love and desire. No, it is a natural logic for the development of life and history. The right has people who demand it and sacrifice for it. Goodness has forces that support it and support it, and one day they will unite against injustice and tyranny, and the circle will turn around on its people and supporters.

(They said, "By God, God has certainly preferred you over us, even if we were wrong.") They acknowledged that God had bestowed upon them knowledge and reason, perfection and beauty, and finally prestige and authority.. They admitted their sin, and asked for pardon and pardon, and Joseph was generous and Ibn Karim, and so (he said, "There is no blame upon you today, God will forgive you") Joseph forgave them for the past without reprimanding and reprimanding, and prayed to God to forgive them for what they had transgressed. (And He is the Most Merciful of those who show mercy) to those who repent and turn to Him. In Nahj al-Balagha, "Let no anger distract him from mercy, nor let mercy distract him from punishment." It is narrated on the authority of the Greatest Prophet (PBUH) that when he conquered Mecca, he said to the Quraysh: What do you think I will do to you? They said: We think well, a generous brother and a generous nephew. So he said: Go, for you are free and there will be no rebuke against you today, as my brother Yusuf said.

(Go with this shirt of mine and throw it on my father's face. He will come seeing, and bring all your families to me.) This verse takes us back to verse 17, which is: "They said, 'O our father, we went out to get ahead of ourselves and left Joseph with our belongings, so the wolf ate him... and they came upon his shirt with false

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blood..'." We return to this verse to compare the first shirt and the second shirt. The first brought calamity and illness upon Jacob, while the second brought healing and bliss. We also compare the attitude of his sons when they brought him the first shirt as comforters, and their attitude when they brought him the second as congratulations.

If a questioner asks: How can throwing a shirt over the eyes cause healing? We answered

We find no explanation for this except the supernatural miracle, just like the fire of Abraham, the staff of Moses, and the words of Jesus in the cradle. These are prophets, and Joseph and his father are prophets.

Indeed, I find the scent of Joseph, verse 94-98:

(And when the caravan was separated, their father said, "Indeed, I smell the scent of Joseph, had you not made a rebellion." (94) They said, "By God, you are indeed in your ancient error." (95) So when the good tidings came He threw him on his face, and he returned, seeing. He said, "Did I not tell you that I know better than God what you do not know?" (96) They said, "O our Father, ask forgiveness for us of our sins. We are sinners." (97) He said, "I will ask forgiveness for you from my Lord. Indeed, He is the Forgiving, the Most Merciful." (98)

the language :

The caravan separated from where it was. The refutation is weak opinion, and what is meant is that you trivialize my opinion and say that it has become senile due to arrogance. And in your error, that is, your mistake.

Parsing:

If it were not for an abstaining letter, the infinitive from "to refute" is a subject, and the predicate is deleted. Had it not been for this answer, it was also deleted. That is,

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had it not been for your refutation, you would have believed me. When (that) came as an extra inflection.

Meaning:

(And when the caravan was separated, their father said, "Indeed, I smell the scent of Joseph, had you not dispersed.") She separated the caravan, meaning she moved from the place she was in, which is Egypt, and headed to the land of Canaan, where Jacob lives: And you refute and attribute me to the one who carries the shirt, which is dementia... The apparent meaning of the verse indicates that Jacob smelled the scent of the shirt from a far away place, and as soon as the caravan moved from his place, and before he crossed the land of Egypt, even though the distance between Jacob and the shirt-bearer was an eight-day journey, and it was said: ten... and the commentators kept the wording. On its apparent meaning, they said: Jacob found the real smell of the shirt despite the distance from him, and they considered that a miracle that God bestowed upon Jacob.

It is not far-fetched that the wind is a metaphor for the bad intuition that sometimes happens to a person, especially to people with good and pure hearts, and that Jacob sensed in his heart the approaching meeting, so he expressed it as Joseph's wind. It is likely that this meaning was intended to mean that despair of meeting Joseph did not linger in Jacob's heart for a single moment, and this is attested to by his saying: So they felt for Joseph and his brother. And he said: Perhaps he will bring me all of them. And he said to Joseph: O my son, do not relate your visions to your brothers.. Likewise, your Lord will choose you and teach you how to interpret hadiths and complete His blessings upon you. And he said: I know from God what you do not know.

(They said, "By God, you are indeed in your old error.") The pronoun they said goes back to the one who was present at Jacob's council when he said: I find the

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smell of Joseph, and the meaning is that those who attended Jacob's council said to him: You are wrong in your insistence and waiting for Joseph, who went as did other dead people. (So when the good tidings came, he threw him on his face, and he returned, seeing)... And Jacob was not wrong in his intuition, for the good tidings came carrying Joseph's shirt, and as soon as he touched Jacob's face, the blessing of sight and the happiness of life returned to him, and it was said: The one who carried this shirt was the one who carried the shirt stained with blood. He lied forty years ago, in order to erase the bad with the good. It was also said that it was no wonder that Jacob's eyesight receded at the mere good news. "Pleasure and joy have often cured diseases, and the experiments of medicine are true witnesses to that."
(He said, Did I not tell you that I know from God what you do not know?) He refers to his statement in the verse

86: "He said, 'I only complain of my affliction and my grief to God, and I know from God what you do not know.'" Its explanation has been mentioned.
(They said, O Father, ask forgiveness for us our sins, for we have been sinners.) Joseph's brothers regretted their action, repented of their sin, and asked their father to pray to God to accept their repentance and forgive them the sin, and they stipulated that they would not return to sin.
(He said, "I will ask forgiveness for you from my Lord. Indeed, He is the Forgiving, the Merciful.") Some recent commentators said: "The word will not be without a reference to the heart of a grieving person." He means that there was still something in the heart of Jacob for his sons, despite their repentance and their request for forgiveness.. This is a suspicion and an analogy of the hearts of the prophets with the hearts of all people. What is correct is that Jacob postponed praying for them to accept their repentance until he was alone and isolated himself to his Lord in the darkness and dawn, because that claimed acceptance and response. God Almighty

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said: (And by the dawn they are. They ask forgiveness) - 18 Al-Dhariyat. And he said: (And those who seek forgiveness during the pre-dawn prayers) - 17 Al Imran.
The meeting of Joseph and Jacob, verse 99-102:
(So when they entered upon Joseph, his parents sheltered him and said, "Enter Egypt, God willing, in security." (99) And he raised his parents on the throne, and they fell down in prostration before him, and he said, "O my father, this Interpretation of my visions before: My Lord has made them true, and He has been good to me when He brought me out of prison and brought you back from the Bedouins after we had deviated. Satan is between me and my brothers. Indeed, my Lord is gentle to whatever He wills. Indeed, it is He who is the All-Knowing, the All-Wise (100) My Lord, you have given me dominion and taught me its interpretation. Hadiths, Creator of the heavens and the earth, you are my guardian in this world and the hereafter, cause me to die as a Muslim and join me

With the righteous. (101) This is from the news of the unseen. We reveal it to you, and you were not with them when they agreed upon their affair while they were plotting. (102))
the language :
He sheltered his parents and joined them to him. The throne is the bed on which the king or president sits, and the interpretation of the dream is interpreted according to what it leads to. And Satan's temptation causes corruption. And the Creator of the heavens and the earth, their Creator, without any previous example.
Parsing:
Sajda is an absolute object indicating the type. It did not originate with a yā', and was deleted for lightness. Indeed, it is a second object to make, because it means to make. The infinitive form of nazg is in the genitive case by adding after. And the origin of it, oh my Lord. And the Creator of the heavens, that is, O Creator of the

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heavens, and it may be an attribute of my Lord because He is a genitive caller. This is a beginning and from the news of the unseen is news.

Meaning:

(When they entered upon Joseph, his parents took him to him.) Jacob was sad and shed many tears at the separation from Joseph. He knew that crying would do him no good, but it alleviated the pain of distance and the burning of separation. His grief lasted for a long time because Joseph lived for years in the house he had bought at a low price, years in prison, and years managing the affairs of the Egyptian country, including seven years of prosperity before he met his family, as the meeting was in the years of barrenness, and the longer the time, the greater the sadness. Jacob as a saying beckons

Whoever said to him: "By God, you are in your old error."

If we know the amount of sadness in Jacob's soul due to the pain of separation, we will know the amount of his joy and happiness in meeting Joseph, because the joy of being cured of illnesses comes in proportion to the aches and pains he left behind, or it increases many times over.

A group of commentators said: What is meant by his parents is his father and his maternal aunt, because his mother had died before... Some went further in saying: His mother died, then she was raised from her grave to see the greatness of her son and prostrate to him... There is no point in this investigation and others like it other than a lot of talk.

She asks: The verse's origin does not agree with its inability, because the verse says: When they entered upon Joseph, he joined his parents to him, and it is known that Joseph was in Egypt, and the verse says: After they entered upon him, while he was in Egypt, he said to them: Enter Egypt - as is apparent from the context of the verse

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– and what this means is that after they entered Egypt, he said to them, "Enter Egypt?"

It was said in the answer: Joseph set up pavilions for his family near the border, and they entered it, and joined his parents to him, and when they resumed their walk from the pavilions, heading towards Egypt, he said to them: Enter Egypt.. This answer bears more on the wording of the verse than it can bear, and it is not far-fetched that what he means is that those who enter Egypt stay there in safety, as that actually happened, as the king gave them fertile land in Egypt, and the dynasty remained. Jacob was in it for a long time.. It was stated in Majma' al-Bayan: "But he said to them: We are safe." Because in the past they were afraid of the kings of Egypt, and would not enter it except with their permission – that is, with a passport, as is the practice in this era. Wahb said: The family of Jacob entered Egypt and they were 73 people, and they left with Moses, who is a descendant of Jacob, and they were six hundred thousand five hundred and seventy-two men.. And also in Majma' al-Bayan that there were 400 years between Joseph and Moses.

(And he raised his parents to the throne) and made them sit on the bed on which he used to sit, while he managed the affairs of the kingdom out of respect for them (and they fell down in prostration before him). The pronoun "kharwa" refers to Joseph's parents and brothers, and his pronoun refers to Joseph, and what is meant by prostration here is bowing out of greatness and honor, and bowing was the people's greeting to the Most High in that era, as in some

Interpretations. It was said: His conscience refers to God, and that the prostration was thanks to Him, the Almighty, for this great blessing. This statement contradicts the apparent context, and does not agree with Joseph's saying in verse 4: (I saw them prostrating to Me), meaning to Him and not to anyone else.

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(And he said, "O my father, this is the interpretation of my visions before. My Lord has made them true.") He refers to his saying at the beginning of the surah: "O my father, I saw eleven stars and the sun and the moon. I saw them prostrating to me." It has been explained and detailed. In Al-Razi's interpretation: "They differed about the amount of time between the time of the encounter and the vision, so it was said: 80 years. And before 70. It was said: 40, which is the most common opinion... and he was 120 years old. We do not know for sure how old he was when he was thrown into the pit, nor how long he resided in the house of the one who bought him, nor the length of his imprisonment and sentence, because we have not found a reliable basis, and the statements of commentators and narrators are conflicting...but most likely he lived for 120 years.

(And He did good to me when He took me out of prison and brought you among the Bedouins.) God Almighty tests man with prosperity just as He tests him with hardship: (He said, "This is from the bounty of my Lord, that He may test me whether I am grateful or ungrateful." ~ An-Naml 40). Imam Ali (peace be upon him) said: "Whenever God's blessing upon anyone becomes greater, God's right upon him increases greater." Joseph was afflicted with adversity, so he was patient, and with good, so he was thankful, and here he is telling of God's blessings upon him, and enumerating his good deeds towards him. He took me out of prison, named me to power, and brought my family from the desert, where they were grazing camels and sheep, until these were destroyed by barrenness and drought, and they became on the white earth, owning nothing, and saying to the dear: Give alms on us, for God loves those who give charity, so God enriched them with Joseph. The evil of poverty and destitution is enough for them.

He did not mention his being taken out of the pit out of consideration for the feelings of his brothers, and he also attributed what was among them to Satan and said: (After Satan had caused discord between me and my brothers) and he did not

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attribute it to them for the same reason (Indeed, my Lord is gentle to what He wills) He is kind to the good ones, and brings them to what He wills for them. Of glory and dignity (Indeed, He is the All-Knowing, the All-Wise). The difference between God's wisdom and knowledge is that all of His actions and rulings come in accordance with wisdom: "Our Lord, You did not create this to be vanity." As for his knowledge, it is not separate from the known, so when he knows that this thing is in it

Wisdom is found immediately, and with the word that his knowledge is his saying to the thing "Be" and it is.

(My Lord, You have given me dominion and taught me the interpretation of hadiths. Creator of the heavens and the earth. You are my guardian in this world and in the hereafter, grant me death in peace. And join me with the righteous.) The Creator of the heavens and the earth, that is, their Creator, without a previous example, and he mentioned the heavens in the plural form, and the earth in the singular form, because man sees with his eyes many heavens, and sees only one earth. You are my guardian, that is, you are in charge of all my affairs in the two worlds.. After Joseph told Joseph of God's blessings upon him, the Almighty turned to him, thanking him for the kingdom he had bestowed upon him, and the prophethood he bestowed upon him, relying on him in all his affairs, and beseeching him to put him to death according to his obedience and pleasure, and to join him in the favor of those of his fathers who had passed away, and make him among the good of those who remained of their children.

(This is from the news of the unseen that We have revealed to you.) After God Almighty mentioned the story of Joseph, He turned to His most honorable Messenger Muhammad (PBUH) with this verse, the purpose of which is to throw an argument against those who denied his prophecy, and its summary is that what we

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told of Joseph's matter in this detail was not seen by Muhammad himself, nor read in a book, nor heard by a human being, but rather it is a revelation from God indicating his truthfulness and prophecy (And you were not with them when they agreed. He commanded them while they were plotting.) They unanimously agreed that it goes back to Joseph's brothers, and the speech is directed to Muhammad (PBUH). And all people know that Muhammad was not present when they unanimously agreed to throw Joseph into the pit: and when they plotted against his father and said that the wolf had eaten him. Also, all people know that Muhammad did not read a book and did not learn from a teacher. So there is no way left for him to know this unseen except the revelation of heaven. The equivalent of this verse is the Almighty's saying. "These are of the tidings of the unseen which We have revealed to you. Neither you nor your people knew them before this. So be patient. Indeed, the outcome is for the righteous." - 49 Hud.

Is Surat Yusuf a love story?

It might be thought at first glance that Surat Yusuf is similar to a story whose heroine was a woman who was ruled by an animal femininity, who fell in love with a handsome boy whom she had never seen a man like among men because of his goodness and beauty, and that this boy refrained from it, fortified by fear of God and fear of His reckoning and punishment, just like the story of Salama al-Mughniyah with Abd al-Rahman al-Qassus (1).

Among the people are those who said: It would have been better for this surah not to be mentioned in the Mighty Book of God, and some believers said: God has mysterious wisdom in this surah that we do not know. These people did well in their reservation, just as the Kharijites did badly with Al-Maymuniya, as they denied Surat Yusuf because it is a story of love, according to their claim, and thus departed from all Islamic schools of thought.

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The truth that we have arrived at, as we interpret this noble Surah, is that whoever reads it carefully and contemplates, and realizes its secrets and goals, firmly believes that it provides the clearest examples from sense and experience that adherence to spiritual values is often a means of success in this life despite corrupt conditions. And whoever reads it with a quick reading says what Al-Maimoniya said: It is a story of love, or what some believers said: "God has wisdom in it that we do not know." Yes, only those who contemplate God's words and verses know it. We present below some of the facts contained in this Surah, which impose themselves and their truth on everyone who seeks the truth and searches for it:

1 - The conflict between truth and falsehood is present and permanent in this life, and there is no reconciliation between them and no compromise. The natural result of this is that whoever follows the path of falsehood is resisted by those who are righteous, but with justice and honesty, not with lies, deception, and deception, because they reject any weapon that is not supported by truth and justice. And whoever follows the path of truth is fought by the false, but with slander, deceit, and all kinds of scheming and deception, because whoever insists on falsehood has no choice but to falsify.

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(1). Read it in "The Unique Contract," Part 7.

And forgery, and hence the truth is expensive, with great costs for those who follow it and adhere to it.

God gave an example of this truth with Joseph. Al-Aziz's wife tempted him about himself, but he refused and refrained from fearing God. She threatened him with imprisonment if he did not do so, so he insisted and did not do so. He said: The Lord of the prison is more beloved to me, so he was imprisoned and paid a heavy price from himself, because religion is more valuable and more precious... But those who

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struggle with the truth eventually lay down their weapons and surrender to the rightful against their will, just as happened to Joseph's brothers and Al-Aziz's wife.

2 - The Almighty's saying: (If only he had seen the proof of his Lord) gives us a general criterion and a correct criterion for distinguishing between a believer and a non-believer. So whoever responds to this proof in the hour of trial and test, as Joseph Al-Siddiq responded to him, is one of those whose faith and certainty has truly and sincerely settled in their hearts, and whoever rushes after his desire and desire and ignores the proof and command of his Lord. By obeying Him, it is not part of religion and faith in anything.

3 - There is no doubt that the good people suffer many calamities and calamities if time throws them into an environment that is unjust in its system and corrupt in its conditions.. But if the problems become complicated and the solution is difficult for everyone, they are forced and turn to the competent, supplicating, just as the King of Egypt turned to Joseph, while he was in his prison to protect the country from the evil of the lean years.. The corrupt conditions raise the status of the corrupt evil ones. And it degrades the status of good people, but adversity shows each person as he really is, and puts him in his place.

4 - Training oneself to endure for the sake of truth brings about the best and best results: Joseph the Righteous endured the well and prison, and being sold as slaves, and being accused of treason, and the result was that he became the obedient master. The king says to him: Today you are with us, strong and trustworthy, and his brothers stand before him, broken and begging for mercy: Give alms to us, for God loves those who give charity, and in the end they bow down to Him, prostrating. This is a quick presentation of some of the sermons and lessons in this noble Surah. Whoever loves detail should read it in full with the interpretation.

And how many people are believers. Verse 103-107:

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(And most people will not, even if you strive for believers. (103) And you do not ask them for it of any reward. It is only a reminder to the worlds. (104) And there is no sign in The heavens and the earth. They pass over it, but they turn away from it. (105) And most of them do not believe in Allah except while they are associated with Him. (106) Have they then believed? (107) There will come upon them a covert of the punishment of God, or the Hour will come upon them suddenly, and they do not perceive it. (107))

the language :

The membrane is the covering, and what is meant by the covering here is the comprehensive punishment. What is meant by the Hour is the Resurrection and suddenness.

Parsing:

Like a single word with the meaning of how much, and its origin is two words kaf al-tashbih, i.e. al-manuna, and its noun is a substitute for tanween, and its distinguishing feature is in the genitive case with whoever in the majority, and its place is the nominative with the beginning, and a sentence with a predicate passed over it, and its predicate is only a sentence. It has a meaning here, such as ride in the name of God. Suddenly a source is in the current position of the hour.

Meaning:

(And most people will not, even if you strive for believers.) Muhammad (PBUH) had signs and miracles

It indicates his prophecy, including his law and his conduct, and including the Qur'an with its eloquence, teachings, truths, and news of the unseen, and among these news is the story of Joseph with its details, as we mentioned in verse 102 of this Surah.

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The Prophet (PBUH) was keen on people's faith and guidance, especially his people from the Quraysh, but most of them did not respond to God's call, either out of concern for their own benefits, like the leaders and the powerful, or out of ignorance and imitation, like the weak and the followers. In this verse, God Almighty said to His noble Prophet: You do not guide those you love, despite your sincerity and your miracles, and you are indispensable to them and their faith (and what You ask of them for it any reward. It is nothing but a reminder to the worlds. And his conscience refers to the Qur'an, which guides to that which is most upright, and directs minds to the signs of God and the evidence of His justice and oneness. It guides and directs with the tongue of the greatest Messenger (PBUH) without money or power.

(And there is no sign in the heavens and the earth. They pass over it while turning away from it.) It is as if God Almighty was saying to His Prophet, "Take it easy if they do not believe in you and the evidence of your prophecy, for they have disbelieved in Me, and I am their Creator and Sustainer." I have filled the universe and their souls with evidence of my greatness and power, yet they turned away from it and disbelieved in me and in it, while it was in their sight and hearing. So it is no wonder if they disbelieved in you and turned away from you and from the signs and miracles that you demonstrated at your hand.

(And most of them do not believe in God unless they are polytheists.) This verse is an answer to a question about the previous verse, which is: "How many people will be there, even if I strive to have believers." The bottom line of the question: How did God Almighty say: How many people are believers, knowing that the Arabs and the People of the Book acknowledge the existence of the Creator, and they were the majority of people at that time? Indeed, the Qur'an explicitly acknowledges this, as it said in verse 61 of Surat Al-Ankabut: (And if you ask them, "Who created the heavens and the earth, and subjugated the sun and the moon, they will certainly say,

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'God.'" God Almighty answered this important question by saying: (And most of them do not believe in God unless they are polytheists.) That is, they acknowledge the existence of the Creator, but most of them assign him a partner. The Jews or a group of them say: God has a son, Uzair. And the Christians say: Yes

Christ, and the Arabs associate idols in worship, and they address God by saying: At your command, you have no partner except a partner who is yours. You own him and he does not own... and there is no difference between he who denies and associates others.

(Have they not believed that a cloud of God's punishment will come upon them, or that the Hour will come upon them suddenly while they are not aware?) In verse 103, God Almighty said to His Prophet: They do not believe in you, and in verse 105 he said: They disbelieved in me, and I am the Creator and Sustainer, and in verse 106 he said: Even most of those who acknowledge me have appointed a partner for me, so it was natural for him to follow that up with threats and threats of painful punishment.

She asks: The mention of surprise replaces the mention of "while they did not perceive it." So what is the purpose of the repetition?

The answer: The word "suddenness" refers to the occurrence of torment when the senses are awake. As for not feeling the coming of torment, it may occur during wakefulness while people are going about their work, or it may occur during sleep. This includes the Almighty's saying: "Say, 'Have you seen if His torment comes upon you by night or by day?'" - 50 Yunus.

Say: This is my way, verse 108-111:

(Say: This is my way. I invite to God with insight, I and those who follow me. And Glory be to God, and I am not of the polytheists. (108) And We did not send before you except men.) It was revealed to them from the people of the towns. Have they

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not traveled through the land and seen what was the end of those before them? And the abode of the Hereafter is better for those who feared. Will they not? Do you understand? (109) Until when the messengers became discouraged and thought that they had been lied to, he came to them.

Our victory, so We will save whom We will, and Our punishment will not be turned away from the criminal people. (110) Indeed, in their stories there is a lesson for those of understanding. It is not a fabricated hadith, but Verifying what is before him and explaining everything in detail, and guidance and mercy for a people who believe (111))

the language :

The path is the path, and both are masculine and feminine, and Islam is a path to goodness in this world and the hereafter. What is meant by insight here is clear evidence. Despair means despair. And they thought here means they were certain. And the punishment is cruel. The lesson is every incident that expresses to you what you are guided by and learn from. Al-bab is the plural of pulp, which is the human mind, and the mind is called core because it is the best thing in man.

Parsing:

On insight related to the deletion of the adverb from the pronoun I pray and I confirm it, and whoever follows me is sympathetic to him, and Glory be to Him in the accusative case, i.e. I praise God with praise. How is the antecedent of the predicate of Kan, the consequence of its noun, and the sentence in the accusative case, let them see. (What was) contains a hidden pronoun that refers to the Qur'an or what was recited, and a hadith is a predicate of what was. And the confirmation of a report would have been deleted along with its name, that is, but the Qur'an was the confirmation of what was before it, and in detail, guidance, and mercy, in conjunction with the confirmation.

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Meaning:

(Say, "This is my way. I invite to God with insight, I and those who follow me.")

God commanded Muhammad

To say to the polytheists: This is my way and my Sunnah, and its truth, in appearance and reality, is the call to God with knowledge, argument, and logic... There is no doubt that all the prophets and their sincere followers call for belief in God and the Last Day, and the establishment of truth and justice. They call for that with wisdom and beautiful exhortation, confronting argument with argument, and idea with idea, based on sound logic on which the message of the prophets and the call of the reformers depend. (Glory be to God, and I am not of the polytheists.) This is a statement and explanation of the call of Muhammad (PBUH) and that it is free from polytheism in all its meanings.

(And We did not send before you except men to whom We sent revelation from the people of the towns.) What is meant by villagers is those who live in urban areas rather than in the desert, whether the country in which the urbanites live is large or small. The commentators said: "The verse indicates that God did not send a woman at all, nor a man from the Bedouins, because among them there was harshness and harshness." The commentators mentioned the harshness of the people of the desert, and they forgot that they had the most sincere dialect and the purest nature of the urban people. They also forgot the interest of women in lipstick and whitening of the cheeks. In any case, God knows best where to place His message. As for the purpose of the verse, it is to throw an argument against those who deny the message of Muhammad. (PBUH) That he was not the only one in his message, for the messengers before him were men like him who ate food and walked in the markets, and their call was exactly like his call. So, O polytheists, how were you surprised at sending Muhammad, and were not surprised at sending someone else? .. This verse is

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suitable as an answer to those whom Almighty referred to in verse 41 of Surat Al-Furqan: (And when they see you, they take you only in mockery. Is this the one whom God has sent as a messenger?)

(Have they not traveled through the earth and seen what was the end of those before them?) Its counterpart was mentioned with the explanation in verse 137 of Surat Al Imran, Part 2, Page 159 (And the abode of the Hereafter is better for those who feared. Will you not understand?) What he said to those who feared is one of the clearest indications that the path to man's happiness in the afterlife is good deeds in this life, and the best deeds in it are those aimed at the good of man, guiding him, and preserving his rights and freedom from tampering and injustice.

(Even when the messengers despaired and thought that they had been lied to, Our help would come to them, and We would save whom We will, and Our punishment will not be turned away from the criminal people.) The apostles called the nations to God, but they did not respond.

So they warned them of a painful torment in this world before the afterlife, but they mocked and underestimated... The messengers waited for the torment to descend on the mockers, and the waiting period was prolonged to an extent that called for despair and the belief that the torment would not come, and the threat of it would not be fulfilled. When the period of waiting reached this amount, victory came to the prophets, the warnings and threats came true, the torment fell upon the criminals, and those who feared were saved. No evil will touch them, nor will they grieve. Then God Almighty said: The despair of the messengers and their suspicions, etc., is nothing but a metaphor for the pain of waiting and its long duration. Such a method of metaphors and exaggerations is many and familiar in the Arabic language, and the commentators here have opinions and opinions that are far from being

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indicative. The pronunciation and context of the speech, in addition to increasing the reader's confusion and misleading.

(Indeed, in their stories there is a lesson for those of understanding.) The pronoun in their stories goes back to Joseph with his brothers, and with the wife of Al-Aziz and the King... We have previously shown that there are many lessons and sermons in the story of Joseph, the most important of which is that whoever despairs of people and relies on God alone, his outcome must be good.

(It was not a fabricated hadith, but the confirmation of what was before it, and an explanation of everything, and guidance and mercy for a people who believe.) Everything that is stated in the Qur'an is true and truthful, including the story of Joseph, and it came in accordance with what God revealed to His previous prophets in the heavenly books, with the knowledge that Muhammad did not read it himself and did not hear it from anyone else. This is in addition to the fact that in the Qur'an there is an explanation of the doctrine and the law, and that it is a guidance for those who seek guidance for its sake, and a mercy for those who act according to its rulings and learn from its sermons... and there is no doubt that those who learn from God's guidance are (Those who believe and do not mix their faith with wrongdoing - for them is security, and they will be guided) - 82 Al-An'am.

Surat Al-Raad

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Surat Al-Raad

There are two opinions about it: Medinan and Meccan, and its verses are 43.

In the name of God, the most gracious, the most merciful

These are the verses of the Book, verse 1:

(These are the verses of the Book and what has been sent down to you from your Lord, the Truth, but most people do not believe (1))

Parsing:

These verses of the Book are both beginning and predicate. And He who sent down a beginning, and the truth is a predicate.

Meaning:

(Al-Murr) was previously mentioned with the explanation at the beginning of Surat Al-Baqarah (those are the verses of the Book). That is, the verses of this Surah are from the Holy Qur'an. As for the purpose of this information, it is to explain that this Surah is true because it is from the Qur'an, and it is true, so it is like it. This is what is meant by the Almighty's saying: (And that which has been sent down to you from your Lord is the Truth.) Here comes the question: What is the evidence that the Qur'an is true? You will find the answer in Part 1, pp. 64 - 68. Imam Ali (peace be upon him) said: The appearance of the Qur'an is elegant and its interior is deep. Its wonders will not fade away, its strange things will not be erased, and darkness will not be removed except by it (but most people do not believe) in the Qur'an.

Nor do any other words of truth and justice except those who see their good in the good of people, and their evil in their evil. It was said to a man from God's people: The market in which your shop was burned was burned, but your shop was saved. He said: Praise be to God. Then he realized that he had disobeyed God, as he wanted good for himself rather than people, so he asked forgiveness for his sin and repented. People like this are the small group who stand on the opposite side of the large group that God meant when He said: (But most people do not believe.)

Raising the heavens without pillars, verse 2-4:

(It is God who raised the heavens without any pillars that you can see. Then He settled upon the Throne and subjected the sun and the moon, each running for an

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appointed time. He manages the matter. He details the verses. Perhaps you will be certain of the meeting with your Lord. (2) And it is He who spread out the earth and placed therein mountains and rivers and of all fruits. He made therein two pairs, covering the night. By day, indeed, in that are signs for a people who reflect. (3) And in the earth are adjacent plots, and gardens of grapes and crops, and palm trees, both rooted and unfrozen, which are irrigated with water. One and We prefer some of them over others in eating. Indeed, in that are signs for a people who use reason (4)) the language :

Al-Rawasi Mountains Al-Rawasikh. And the covers are covered. Gardens orchards. And Sunan is

The many palm trees are united by one root, and the two branches are miscellaneous and of various origins, and one of the two branches is a tree. Eating with the hamza and kaf is what is eaten.

Parsing:

A pronoun that you see refers to the heavens, and a sentence that you see as an attribute of the heavens and not of pillars, that is, in its reality, it is exactly as you see it without pillars. The sentence "dadbar" is resumed, and the same sentence "is separated". And two confirmation for a couple. The subject covers a hidden conscience that refers to God, and night is the first object and day is the second object.

Meaning:

(It is Allah who raised the heavens without any pillars that you can see.) We said in the parsing paragraph: The ha in you see it refers back to the heavens, and that the verbal sentence is an attribute of it, not of intentionality, and therefore the meaning is that God raised the heavens by His command, and they are raised in reality exactly as you see them in appearance, without intentionality. In Mustadrak Nahj al-

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Balagha, Imam Ali (peace be upon him) described the sky by saying: "He raised the sky without pillars - that is, in reality and in appearance - and spread the earth on the air without pillars." In Nahj al-Balagha: "He created the earth and held it without any work, and established it without any support, and raised it without any supports."

(Then He sat on the Throne.) This is a metaphor for the fact that God Almighty owns the universe and manages its affairs with His knowledge and wisdom, as He said in the same verse: (He manages the matter) and this sentence appears in verse 54 of Surat Al-A'raf, and verse 3 of Surat Yunus, (And He subjected the sun and the moon, each running for a specified time) regularly as Our eyes see, and for a specific purpose as our minds perceive.. The sun passes its orbit in a year, and the moon in a month, they have been like this for millions of years, and they will remain like this until God willing, year does not differ from year, nor moment from moment, and this is conclusive evidence of the existence of the All-Knowing, the Wise. As for coincidence, it is invalidated by order and repetition.

(He manages the matter) every matter without exception, including harnessing the sun and the moon, sending messengers, and sending down the books... ad infinitum. (He details the verses) explaining the evidence for His existence... and why (that you may be certain of the meeting with your Lord) He, Glory be to Him, created the universe and ruled it in the most perfect ways and sound minds. You realize this plan and rulings, and use it as evidence of the existence of the Wise Administrator, and his ability to restore creation, because whoever is able to create the universe from nothing, and arrange the planets and other things in it with the utmost precision and precision, then it is better that he be able to bring it together after it has been dispersed. If the ability to restore is proven by reason, and the truthful and

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trustworthy has told of the revelation that it will inevitably occur, then its occurrence is inevitably inevitable.

After God Almighty mentioned the heavens, He mentioned the earth, and the purpose is the same, which is to alert the heedless to the cosmic evidence of God's existence and greatness, and that whoever created this huge universe with its earth and heavens is able to send messengers, send down books, and revive the dead. Some of these evidences are heavenly, such as raising the heavens without pillars and subordinating the sun and the moon, and some are earthly, such as what God Almighty referred to when He said:

1 - (And it is He who spread the earth). That is, He spread it out and paved it. God Almighty said in verse 19 of Surah Nuh: (And God has made for you the earth a expanse of carpets, that you may travel therein in straight paths). That is, wide. In verse 30 of Surah An-Nazi'at: "And after that He spread out the earth." They put something in the language by extending it and smoothing it out. It is clear that the expansion, breadth, and leveling of the Earth does not indicate, from near or far, that it is flat or a ball, because if a body is as large in size as the Earth, every side of it will be extended and wide in length and width, even if it is in the shape of a ball. Accordingly, nothing in the verse prevents us from saying that the Earth is spherical, about which there is no doubt. Al-Razi said when interpreting this verse: "It has been proven with evidence that the Earth is a ball, so how can it be arrogant about that... when the Earth is a great body, If the ball was very large, every piece of it would be seen as a surface. Greek scholars during the time of Aristotle agreed that the Earth was spherical, but they believed that it was stationary.

2 - (And He placed therein mountains) The word "al-rawāsi" is used to describe constants of every kind, but it predominates over mountains due to the large number of usage, so that if the word "al-rawāsi" is used without mentioning what is

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described, it means mountains, and the wisdom behind their existence is the stability and firmness of the earth. God Almighty said: (Have We not made the earth a resting place and the mountains? pegs) - 7 Al-Naba'.

3 - (And rivers) God Almighty linked rivers with mountains because they gush forth from beneath them. God Almighty said: "And We placed therein lofty mountains and gave you abundant water" - 27 Al-Mursalat.

4 - (And of all the fruits He made therein two pairs.) That is, every type of fruit has two pairs in its plant: a male and a female, visible like the males and females of palm trees, or hidden like all other plants. Sheikh Al-Maraghi said in his interpretation: "Science has recently proven that trees and plants do not generate fruit and love except from two males and a female, and they may be in a tree like most trees, or two trees like palm trees." In the Lebanese magazine "Al-Ulum" in the August 1967 issue, an article entitled "How to Bring Life to Creatures" stated that insects carry the necessary pollen on their bodies to the flower sleeves without making a mistake in reporting it, and that the bird pollinates the lily flower with its beak. It is a miracle.. In World War II, the Allies landed in Corsica, and the olives became sick and their fruits decreased, and America wanted to help the people, spraying the olives with D. D. T. The harmful insect died, but all the other insects died with it, so the result the following year was absolutely nothing for any olive, lemon, or almond tree. Thus, it becomes clear that fruit can only occur when the male pollinates the female.

5 - (He covers the night over the day) Its interpretation was given in verse 54 of Surat Al-A'raf, vol. 3, pg. 339 (Indeed, in that are signs for a people who reflect) in this universe, which proceeds according to fixed laws from which it does not deviate in any way, and were it not for their fixedness, it would be impossible for scientists to observe them and benefit from them as general rules. It is clear that permanence

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denies coincidence, and for this reason many natural scientists believed in the existence of God Almighty.

6 - (And in the earth there are adjacent parts) The parts of the earth are attached to each other, yet they vary into plain, mountain, solid, soft, fertile, barren, dust, and sand.

Black and white, and the like. The secret is God's command and management in His creation (and gardens of grapes) orchards of vines (and crops) of various types (and palm trees) which are date palms of one, not diverse origin, because palm trees of different types (and non-pine trees) are palm trees of diverse origins. Grapes and palm trees are singled out for mention because they are the predominant fruit or manifestation of wealth. Or they were together in that era, and this is felt by the Almighty's saying: "And present to them an example of two men. We made for one of them two gardens of grapes, and surrounded them with palm trees, and placed between them crops" - 32 Al-Kahf.

(It is irrigated with the same water) like rain, a well, or a river, and also the place is the same in proximity and neighbourhood, yet the fruit differs in color, size, smell and taste, and the secret is God's management and wisdom (And We prefer some of them over others in eating) even though the means of formation and growth are the same (Indeed, in that are signs For a people who understand.) That is, this disparity, along with the unity of place, water, and air, is clear evidence of the presence of the Wise Administrator among those who do not believe in anything except after contemplation and contemplation. Among the sayings of Imam Ali: There is no knowledge like contemplation, and there is no measure like humility.

Mr. Al-Afghani and Al-Dharion:

The best explanation of this verse in its entirety is what was stated in the letter "Response to the Dahreen" by Sayyid Jamal al-Din al-Afghani, who said, "If

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Darwin was asked about the trees standing in the forests of India and the plants that were bred there from distant times, whose roots are limited only by conjecture, and whose roots strike in one spot, and whose branches go in one air, then what is the reason for each one being different from the other in its structure, shape, leaves, length, shortness, size, leafiness, flowering, and fruit? And its taste and smell. What external factor affected it so that it contradicted the unity of place, water and air? I think that there is no way to answer except his inability to do so.. And if it is said to him: These are the fish of the Ural Lake and the Caspian Sea, while they share food and drink and compete in the field, we see in them a qualitative difference and a far difference in colors and shapes.

And works, what is the reason for this discrepancy and disparity? I do not see him resorting to anything other than limitation in answering." That is, distress.
You ask: Darwin can answer Mr. Al-Afghani that botanists know the natural causes of this difference, and are able to reveal them to every student and willing person. In this case, is there no need to assume the existence of a ruler beyond nature?
The answer: If we accept for the sake of argument that botanists know this, then their knowledge has a limit at which it stops and does not go beyond, which is the immediate and proximate cause of the disparity. And if they asked about the distant cause that created the proximate cause, they would not find an explanation for it except by one of two hypotheses: as for chance, or as for the existence of a wise ruler beyond nature. The first hypothesis is false because coincidence does not repeat or last, so it determines the second. It has been stated more than once that it is the habit of the Qur'an to attribute to God all natural events generated by God. Its cosmic causes, as a matter of attributing a thing to its first doer, for the purpose of reminding us of God, and that He is the Creator of the universe with His earth and heavens.
She says: The secularists should also ask, in turn, why there is a ruler behind nature?

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We answer that this question is not applicable in its foundation because the assumption is that the ruler has no cause, and that he is the cause of causes. So asking about his cause is exactly like asking: Who created God after assuming that he is a Creator and not created, and like asking about the reason for the truthfulness of the eye in what it sees and the ear in what it hears with the assumption that they are conclusive proof for every doubt and suspicion.

We are in a new creation, verse 5-7:

(And if you marvel, then marvelous is their saying: When we are dust, are we a new creation? Those are the ones who disbelieved in their Lord, and those are the shackles around their necks. And those are companions

The Fire, in which they will abide forever. (5) And they urge you to hasten the evil before the good, and examples have passed away before them. And indeed, your Lord is full of forgiveness. to people for their wrongdoing, and indeed, your Lord is severe in punishment. (6) And those who disbelieve say, "If only a sign had not been sent down to him from his Lord, you are only a warner, and to every people." quiet (7))

the language :

Shackles is the plural of shackles, which is a shackle with which the hand is tied to the neck. An evil deed is a curse, and a good deed is a blessing. Muthulat is the plural of Muthuthlah with the opening of the meem and the addition of the tha', and it is the punishment with the presence of a trace indicating it, such as a stump of the nose and the like.

Parsing:

So, it is surprising that the news is presented and their statement is a delayed subject. If it is in the accusative case, it is related to an omitted verb indicated by the speech, i.e.: If we are dust, we will be resurrected. And those who disbelieved in their Lord

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are a subject and a predicate, because speech is complete and useful. And likewise those shackles around their necks. And those are the companions of the Fire, the first subject and the second, and they are the pronoun of the chapter, and immortal is the predicate of the second, and the sentence is the predicate of the first, and in it is related to "immortal." And before a related circumstance, they will rush you. This is a delayed subject, and it is in the nominative case with a dhammah destined for the omitted yā' because its origin is hadī kaḍādi. Every people has a predicate, and the sentence is resumed.

Meaning:

(And if you wonder, then how amazing is their saying: When we are dust, are we in a new creation?) The speech is for Muhammad (PBUH), and the pronoun of their statement is for the polytheists who denied his prophecy, and the meaning is: to be amazed.

Of the polytheists' worship of idols and their denial of your prophecy, their denial of resurrection is more astonishing and strange, because they acknowledge that God Almighty created the universe and brought it into existence, and whoever is able to do that, it is even better that he be able to bring back man after his death.

(Those are the ones who disbelieved in their Lord, and those are the shackles around their necks, and those are the inmates of the Fire. They will abide therein.) Glory be to Him, mentioning those three times is an exaggeration of the threat and expression of His anger and indignation... And His saying: Those who disbelieve in their Lord indicates that whoever believes that God is the Creator of the universe must inevitably believe that He Almighty is able to raise those in the graves, and whoever denies that has disbelieved in God from where he wants or does not want, and whoever combines belief in God with belief in His inability to revive the dead has combined the two extremes, and the polytheists have denied it. Resurrection

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because God, according to their claim, cannot do it, as is evident in their saying: If we are dust, then are we a new creation? So, they deny God in their reality, even if they acknowledge Him with their tongues.

Materialists and life after death:

The materialists denied the existence of God, and it is even more appropriate that they deny life after death, and their evidence is one and cannot be changed or modified, which is everything that appears to the senses from sight and observation must be believed in, and everything that is hidden from them must be denied and denied, for the senses are the first and the last, and the apparent and the hidden, as they put it... So, how can they believe in Paradise if they have not eaten its fruits? How can they believe in Hell if it does not reach them with its fire?

We in turn ask them: Where did you get this knowledge or belief that the apparent senses alone are the path to truth and reality, and everything else is nonsense and empty talk? As they put it too. If you say we came from the testimony of the senses, we say: We have senses, and we have not seen anyone - except you - say: Do not believe anything except the senses. And if you say: It came to us from other than the senses, then you have contradicted yourselves, since you believed in what there is no evidence of from the senses.

In 1962, I wrote a book in response to the materialists, which is the book "The Philosophy of Principle."

"And the Resurrection" was printed and ran out of copies in a short time. After that, I read a lot about the materialists and the responses to them, including:

1 - The logic of the materialists must hold that there is no difference between the human being who works miracles and the most vile insects that are born from rot and filth, as long as each of them is the legitimate child of chance and blind nature and has not been touched by the hand of care and management.

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2 - Scientists have found in the human brain 14 thousand million lines coordinated and arranged in a tight and precise order, something that even the greatest engineers, or even all of them combined, are unable to achieve, such that if one of them deviates even a hair from its place, the person's perception is lost or disturbed, just as what happens to an electric light if the wires are disturbed... There is no explanation for this for the mind if it does not impose the existence of a wise manager who does not feel the eye, ear, hand, nose or tongue... and no matter how many miracles the coincidence may be. As for the supernatural, it does not create a single power station and connects to it 14 thousand million lines that are carefully made and installed at the same time. So what if these stations are equal to the number of human heads and brains? ..And above that, she senses and feels.

3 - Materialists say: The human brain, just like the electronic mind, is a group of rigid parts arranged and coordinated in a way that produces these effects and data. The French scientist "Coussa" answered them by saying: "If my old car squeals and I groan like a person suffering from rheumatic pain, can I say: My car is suffering from rheumatic pain?" If the carburetor jams when I press the gas, can I say: He has asthma? ..

We sympathize with this scientist's statement that the arrangement and coordination in the electronic mind came from human action. There is no doubt about that, but who arranged and coordinated the human brain? If a person invents an electronic mind, can this electronic mind invent a mind like it or less than it, even a pin? In the book "Work and the Brain" by the Soviet scientist Yuri Pakhlov, translated by Shukri Azar: "Those who think that a machine can replace the human brain are making a grave mistake... The human brain is distinguished by its ability to receive skills."

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Geniuses and habits are endless, but the electronic mind is limited and subject to what a person decides for."

4 - "The greatest discovery of bees - other than what is known about them - is that they knew before man the air conditioning system. If the temperature in the beehive rose, a group of them would go and bring water in their hoses and place it in a tank, until when enough of it was gathered, another group would spray it, and a third would shake its wings to create a stream of air, so the water would evaporate quickly, and with this evaporation the temperature would decrease" (1).

Who inspired bees to invention, coincidence, or is there a force and truth behind nature that is the gateway to nature and its order? .. Bees, ants, and others have stories beyond imagination that cannot be explained except in the presence of a wise administrator. We return to Voltaire's saying, which we referred to more than once before, which is, "There are obstacles to the idea of God's existence, but there are foolishness to the opposing idea. Thus, man moves from doubt to doubt until he reaches that belief in God is the closest thing, and the necessary laws of the world depend on it."

(And they urge you to hasten the evil before the good, and examples have passed away before them.) What is meant by bad here is punishment, and by good is reward, and likewise punishments. The Messenger of God (may God bless him and grant him peace) called on the polytheists to monotheism, and promised them reward if they responded, and threatened them with punishment if they abstained. Instead of responding and repenting from polytheism, they increased in rebellion and tyranny, and pride took them to sin, and they said: Hasten to us what you have promised us if you are of the truthful. They said this and did not consider empty nations. Those who disobeyed the messengers of their Lord, so God seized them with severe punishment.

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It should be noted that neglect of consideration and admonition is not specific to the polytheists alone, as most people do not consider others, and do not learn lessons from them, even the preachers... The secret is that the overwhelming majority is led by their own interests and emotions, not their reason and religion, and in Western proverbs: A woman leads a man from his stomach, not from his mind.
(And indeed, your Lord is full of forgiveness for people for their wrongdoing, and indeed, your Lord is severe in punishment.) What is meant?

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(1). Rose Al-Youssef Egyptian Magazine, issue 1/27/1969, about the book Between Man and Machine. Cyber Speaking, written by Yelnia Sabarina.

By forgiveness, here is the grace period and not hastening the punishment for the sin, and the evidence for that is the Almighty's saying: (And indeed, your Lord is severe in punishment) because forgiveness is not combined under any circumstances with the punishment in the hereafter, let alone its severity. The meaning is that God Almighty does not punish the servant as soon as he sins and commits a wrongdoing, but rather delays it and opens the door of repentance wide for him. Perhaps he will turn from his mistake and come to his senses.
It was said in the interpretation of the verse: God Almighty forgives the sins of disobedient Muslims, and severe punishment for the unbelievers. This interpretation is contrary to the apparent meaning, in addition to it being a temptation to sin and an encouragement to the disobedient. And what we said is true, and the evidence is His Almighty's saying: (And if God were to hold the people accountable for their wrongdoing, He would not have left on them. An animal) - 61 bees. The Qur'an speaks to each other, and some of it bears witness to the other.
(And those who disbelieve say, "If only a sign had not been sent down to him from his Lord, you are only a warner, and to every people is a guide.") Its counterpart was

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mentioned in verse 37 of Al-An'am, vol. 3, p. 184. We spoke in detail about the miracle of Muhammad (PBUH) and the request of the oppressors when interpreting verse 118 of Surat Al-Baqarah, p. 189.

God knows, verse 8-11:

(Allah knows what every female bears, and what the wombs contract, and what they increase, and everything with Him is in measure. (8) The Great, Most High, Knower of the Unseen and the Witnessed. (9) Equal among you is he who conceals his speech, and he who speaks it loudly, and he who despises the night and wanders by day. (10) He will have obstacles before him and behind him. They preserve it from the command of God. God does not change the condition of a people until they change what is in themselves. And if God intends evil for a people, there is no turning it away, nor do they have anything other than Him. From Wali (11))

the language :

The tip is the going of the fluid in the direction of depth, and from it is the tip of the water, meaning it went into the ground and became cavernous, and the tip is used to decrease, and this meaning is what is meant by the Almighty's saying: And what you increase, and the meaning should be the increase in the wombs and their decrease in the number of children. The Most High is the One who is supreme over everything. And the current swarm. Muqabat is the plural of Muqabat, and what is meant here is his senses and instincts that guard his being.

Parsing:

What is carried by (ma) is a relative noun in the accusative position of ya'lam, and Al-Tabarsi said: It is an interrogative in the accusative position of ya'lam, and the meaning is anything that is carried, and the sentence is attached to ya'lam. Everything is a subject, and by a measure related to the deleted predicate of the subject, and it has a circumstance related to what the predicate is attached to, and the

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determination is that everything exists according to a measure with God. The world of the unseen is a predicate of an omitted subject, meaning it is the world of the unseen. Whether it is an advance predicate, or a delayed predicate, the subject of Asrar. And who and the wa'l (from) are inflected and the wa'l is a delayed subject, and they do not have an advanced predicate.

Meaning:

(Allah knows what every female bears and what the wombs contract and what they increase.) God Almighty mentioned in the previous verse that the polytheists asked Muhammad (PBUH) for more miracles indicative of his prophecy, and in this verse he said: God Almighty knows what is in the wombs of women, whether male or female, one or more, incomplete or complete. And whoever knows this knows that asking for more miracles is only for the sake of stubbornness and arrogance, not for the purpose of seeking guidance and seeking guidance... And in Nahj al-Balagha: God knows what is in the wombs. Male or female, ugly or beautiful, naughty or happy.

All Muslims agreed that God Almighty knows all creatures, great and small.

Because every creature is known to its Creator. In the words of Muhyi al-Din Ibn al-Arabi: There is nothing that exists in the world that does not have a specific face to its creator. Then philosophers and theologians differed as to whether God knows particulars, such as individual animals, plants, and inanimate objects, directly and without mediation, or does He know them through the mediation of their causes and what they are generated from? Theologians said the first, and philosophers went to the second.

We do not see any benefit in this disagreement, because the Muslim must believe that God's knowledge includes everything, whether it is complete or partial, even the beat of the heart and a glimpse in the mind. However, believing that God

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Almighty's knowledge is in this way and not that is not part of religion in any way. There are hadiths that forbid contemplating God's essence, and command contemplating His creation and making.

(And everything has a measure with Him.) He does not create it in vain and without principles. Rather, everything has its own limit and order in quantity in terms of its parts, components, properties and effects, and in quality in terms of its shape, image, place and time, and its causes and laws – all of this is according to what wisdom and interest call for... and all that a person can do is see, observe, equate and measure. He may be wrong or correct, because human knowledge is acquired and lacks a reason, and it is often thought that this thing is a reason for knowledge of such and such, but in reality it is pure ignorance, but His knowledge, the Almighty, is subjective and specific to reality.

(The Great and Exalted Knower of the Unseen and the Witnessed). What is meant by greatness is not immensity, and by height is a tangible place, rather they are a metaphor for the greatness of God in Himself and His attributes, and the world of the unseen is what we have no knowledge of, and the world of testimony is what we see and witness. The universe is full of creatures of various types and types, upper and lower, from germs to humans and angels, from minerals to plants and animals, to water and air, and what is in them, ad infinitum, and a person may know. He is a part of the things of the universe, but his knowledge, no matter how great it is, is not considered anything besides what he is absent from. The most obvious facts conceal many secrets, and no one knows everything in the universe except the Creator of the universe, for He alone is the one with whom the secret and the open, the absent and the witness are equal, and you have been given knowledge only a little.

(Equal among you is he who speaks secretly and he who utters it out loud, and he who despises the night and wanders.

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By day). Its counterpart is mentioned in verse 78 of Al-Tawbah, and verse 3 of Al-An'am, vol. 3, p. 159.

(He has guards before him and behind him who protect him from the command of God.) The pronoun "his" and "his hands" and "his back" refer to the human being, as is apparent from the context of the speech, and the conjunctions are a metaphor for the human senses and instincts that have an effect in preserving him and preserving his being, and "from" in the Almighty's saying: (of the command of God) meaning the "ba" is similar to it in the Almighty's saying: "they look from a hidden end" - 45 Al-Shura. That is, with a hidden side, and there is a narration about that from Imam Abu Jaafar Al-Sadiq (peace be upon him). The commentators said: What is meant by the angels is the angels. In some interpretations, God sends ten angels during the day to guard man, and at sunset they go, and ten others come to guard at night, and this is what he does with every individual of man every day. As for Satan, he plays the role of temptation and misleading man during the day, and his children at night.

In addition to this being far from the meaning of the word, understandings and tastes reject it and reject it. What we imagine is that what is meant by obstacles is man's senses and instincts by which he preserves his existence and being, as we have indicated, and the meaning is that God Almighty created man, and placed in him hearing, sight, perception, and other qualities and instincts to guard and preserve him. This meaning, even if it is far from the meaning of the word, is consistent with reality, and the context does not negate it. Through perception, a person distinguishes between what is beneficial and harmful, and with sight he knows the path to safety, and with self-love he protects himself from destructive things.

It won't change until they change:

(God will not change the condition of a people until they change what is in themselves.) The commentators said: This verse indicates that for the people who

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live with the blessing of money, security and prestige, God does not change it from them as long as they perform prayer and pay zakat. If they disobey, this blessing is removed from them.

As for us, we interpret the verse in light of the teachings of Islam, the reality of life, and what the word carries

The meaning of the verse... As for the teachings of Islam, one of the most important of them is the necessity of jihad against oneself if it tends towards forbidden things and sins, or accepts humiliation and poverty, and jihad with life and money for the sake of justice and liberation from oppression and slavery... There is no doubt that whoever abstains from humiliation, underestimates life and refuses anything but dignity or death, God will include him in His providence, and take by the hand what he desires and aims for. Whoever devotes himself to rest and laziness, regardless of its results, God will let him down, and will leave him to his weakness, and will not look at him or listen to him, even if he fills the world with supplication and weeping, and worship and supplication.

Thus, the meaning of the Almighty's saying becomes clear: (God will not change the condition of a people until they change what is in themselves.) And that His greatness is great. He keeps man in misery and humiliation, as long as he remains in his stagnation and stagnation, does not resist falsehood, and does not lift a finger to get rid of what is in it... Yes, God does not change our poverty. Until we believe that poverty comes from the earth and not from the sky, and until we struggle and strive against exploitation and investment, and until we establish factories and establish farms, and God does not change our ignorance until we build universities and laboratories, and God does not change our slavery until we revolt against oppressors and tyrants, and God does not change our diaspora until we purify our intentions and remove the borders and barriers between us.

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(And if God intends evil for a people, there is no turning it away, and they have no protector besides Him.) What is meant by evil here is torment, and when God wants it for a person or for a group, there is no escape from what He intended except for Him, and He is just and does not want it except for those who deserve it. The ruler is one of the attributes of God because he takes care of matters and oversees them with care and management.

It is He who shows you the lightning, verse 12-15:

(It is He who shows you the lightning, for fear and hope, and raises the heavy clouds. (12) And the thunder glorifies Him with His praise, and the angels glorify Him in fear of Him, and He sends the thunderbolts and they strike. With whom?

He wills, but they dispute about God, and He is severe in power. (13) To Him belongs the call of truth, and those they call upon besides Him do not respond to them with anything except as a Messenger. (14) And to Allah prostrates whoever is in the heavens and the earth, willingly or by compulsion. And their shadows in the mornings and the evenings (15))

the language :

Heavy clouds because they are heavy with water. What is impossible to break is a malicious meem. It is said: It is not permissible to be tampered with if he plots and plots with it. What is meant here is that God Almighty is mighty in power. Shadows are the plural of shade, which is the shadow of a thing. "Ghudhu" is the plural of "ghudhuwah," and "ghudhuwat" is the plural of "ghudayat," which is morning. Al-Aasal is an original plural, which is the evening between the afternoon and the sunset.

Parsing:

Fear and greed are the nouns for his sake according to Abu al-Baqa, and the noun noun is the adverbial position of the speech in "Yarikum" according to al-Tabarsi.

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As a stretcher, it is related to a deleted absolute object, that is, except as a response like the response of someone extending his palms to water. Let the subjunctive be informed that it is implied after the lam, and the infinitive in the genitive case with the lam is related to a basit, and the active participle must be conveyed by a hidden pronoun that returns to the water. Voluntarily or unwillingly, they stand in the place of the absolute object, meaning prostration, willingly or unwillingly, or in the adverbial position, meaning willingly and unwillingly. And their shadows are kind to those in the heavens. And in the morning he was bound to prostrate..

Meaning:

(It is He who shows you the lightning, for fear and hope, and raises the heavy clouds.) God Almighty created the universe, and the universe has characteristics and laws that have their effects and phenomena, including lightning, thunder, clouds, thunderbolts, and other things that are witnessed by the scholar and the ignorant, the believer and the atheist. None of its facts and nature are known except by specialists.. And He, Glory be to Him, attributed it to Him, and did not attribute it to direct universal causes. He attributed it to Him as a matter of attributing a thing to its first cause, and the purpose is to remind that He is the Cause of causes, and to Him alone all matters return.

And the Almighty's saying: (for fear and hope) is an indication that lightning may be a harbinger of thunderbolts, or it may be a harbinger of rain, so a person fears that and hopes for that at the same time. (And the thunder glorifies His praise, and the angels glorify Him in His fear.) What is meant by the glorification of thunder is the indication of God's power and greatness, just as the indication of writing to the writer, and construction to the builder, and in this we find the interpretation of the Almighty's saying: (And there is nothing that does not glorify His praise) - 44 Al-Isra'. That is, it indicates it, and in a second expression, every good and perfect

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action indicates its doer by its nature and position, and praises and praises him by its condition. There is no doubt that everything in the universe is perfectly perfect. It points to its Creator by its condition and praises him by its condition. It is funny that some Sufis say: Thunder is the thunderbolts of angels, and lightning is the sighs of their hearts.

(And He sends thunderbolts and strikes with them whom He wills.) She asks: Both lightning and earthquakes are phenomena of nature and its laws... It is clear that nature is blind and does not distinguish between the prophets and the wretched, and it encompasses everyone with its good and evil. There is no difference in it between the most deadly and harmful calamities, and the most genius and righteous people, even though the Almighty's saying: (And He afflicts with it whomsoever He wills), does he feel the difference?

Answer: What is meant by thunderbolts here is the torment that God Almighty inflicted upon those who persisted in polytheism and opposed their prophets and messengers, such as the people of Ad and Thamud, as evidenced by the Almighty's saying: "But if they turn away, say, 'I warn you of a thunderbolt like the thunderbolt of Ad and Thamud.'" - 13 Fussilat.

And his saying: (Then they said, "Show us God plainly." Then the thunderbolt caught them because of their injustice) - 153 An-Nisa'. It has been stated more than once that the Qur'an speaks to one another, and some of it bears witness to another. (And they dispute about God.) The pronoun "they" refers to the polytheists, and the meaning is that these people argue about the power and greatness of God, and about Muhammad (PBUH) and his prophecy, and the resurrection and its possibility. They argue and are arrogant with the appearance of evidence of God's power, and the dazzling miracles of the prophecy of Muhammad (PBUH) and the descending of torment on those who deny and deny the resurrection and the reckoning (and He is

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strong in resistance), meaning very powerful and oppressive toward His enemies and enemies. His guardians. In short, the polytheists argue by saying, and God strikes down in deed, “Indeed, the strike of your Lord is severe.”

(To Him is the call of truth, and those whom they call upon besides Him do not respond to them with anything, except as someone stretching out his hands to water so that it may reach his mouth, but it will not reach it. And the supplication of the disbelievers is only in error.) Indeed, God is the Truth, so whoever works for Him and trusts in Him, He will reward him abundantly, and whoever disobeys and rebels is entitled to punishment, and whoever calls on other than Him, such as idols and the like, has called upon falsehood and a mirage, stones and inanimate objects that do no harm or benefit (and the supplication of the disbelievers is only in error) just like a thirsty person who thinks smoke is a cloud, and a mirage is water, so he extends his palms. He fills them with water, opens his mouth to drink and cools down his produce, and then his hopes evaporate into regrets and exhalations.

(And to God prostrates whoever is in the heavens and the earth, willingly or unwillingly.) Its counterpart is mentioned with the interpretation in verse 83 of Surat Al Imran, Part 2, p. 101.

(And their shadows in the mornings and the evenings.) The shadow is the shadow of the body that stays with it and moves with its movement, just like the image of an object in a mirror. God Almighty specifically mentions the mornings and evenings because the shadow is long and extended during these two times, and the meaning is that whoever is in the heavens and the earth prostrates to God, and likewise their shadows prostrate to Him.

You ask: The shadow is not something in itself, and its name denotes it, but rather it is dependent on its owner, and therefore it is used as an example of nothingness and nothingness, so how did God make it a side opposite to its owner, and sympathize one of them with the other?

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The Sufis answered that what is meant by those in the heavens and the earth are bodies, and by shadows are souls... What we understand is that shadows are a metaphor for generalizing everything, and that every

Whatever is in the universe prostrates to God, that is, acknowledges its existence as a result of what is made of the Creator, even the shadow prostrates to Him if it were something mentioned.

Are the blind and the seeing equal? Verse 16:

(Say, "Who is the Lord of the heavens and the earth?" Say, "Allah." Say, "Have you taken guardians besides Him who possess neither benefit nor harm for themselves?" Say, "Are the blind equal?" And the All-Seeing One, or are darkness and light equal, or have they assigned partners to God, created like His creation, so creation is similar to them? Say, "God is the Creator of all things, and He is One." The Compassionate (16))

Parsing:

Or is (um) here discontinued in the sense of bal and the interrogative hamza, i.e. bal, people equal to the darkness, etc., and the interrogative hamza replaces the hamza, but they are combined in Arab speech like the people were like that. The same goes for "umm jalulo" meaning "rather they made" and the interrogative is for denial.

Meaning:

(Say, "Who is the Lord of the heavens and the earth?") After God Almighty mentioned that everything in the universe is subject to His power, He returned to the polytheists, and asked them through the tongue of His noble Prophet: Who created the universe with its earth and its sky? Did God create it or do you worship the idols? And when it was

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The question carries with it the answer, and the person responsible cannot deny it. God commanded Muhammad to answer for them (Say God).

(Say: Have you taken besides Him guardians who possess neither benefit nor harm for themselves?) Once again, and in confirmation of the argument, God commands Muhammad to say to the polytheists: You worship stones that do not possess harm or benefit in themselves, so how can they possess that for others? .. This verse is not a response to the polytheists alone, but it is also a response to those who said: The minds of people are indispensable for sending messengers and sending down books from the sky, for they were worshipers of stones, and they are still among the people of reason in their own eyes and in the eyes of many people.

(Say: Are the blind and the seeing equal?) What is meant by the blind disbeliever, because he does not distinguish between the one who has neither benefit nor harm for himself, and the owner of harm and benefit. What is meant by the seeing-sighted believer who differentiates between them (or are darkness and light equal?) Darkness is a metaphor for disbelief, and light is a metaphor for disbelief. As a metaphor for faith, God Almighty said: (A Book which We have sent down to you that you may bring people out of darkness into light) - 1 Abraham, meaning from disbelief to faith.

(Or have they appointed partners for God, created like His creation, so creation is similar to them?) This is a response to the polytheists, and its conclusion is that the stones that you worship do not create anything like God's creation so that you can say: God creates, and idols also create exactly like Him, and if God is worthy of divinity and worship, then they are also worthy of divinity and worship, and the clarification follows.

People's minds do not save them from the religion of God:

Human knowledge is divided into two parts: innate and subjective, and theoretical and diligent. Innate is that which does not require diligence and diligence, but is

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achieved automatically by mere perception, such as the knowledge that light is other than darkness, blindness is different from sight, length is different from shortness, and a stone is created without a creator. This knowledge is shared by (1) the scholar and the ignorant alike, and whoever makes a mistake in it.

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(1). Some people differentiate between knowledge and knowledge in that knowledge relates to universals, and knowledge relates to particulars, but we do not find a difference between them. God Almighty said: "Every people has known their drinking-place," and He did not say He has known, knowing that the drinking-place of each of the tribes of Israel was specific.

He is not excused.

As for theoretical and diligent knowledge, it does not happen automatically and merely by imagination. Rather, it requires the application of thought, diligence, and diligence, such as knowledge that water is simple or compound, and that this disease is an infectious disease or something else. This type is called theoretical issues in which attention differs depending on the people, their talents, and their knowledge, and an error in it is forgivable if it is made after diligence and effort, because realizing what is right in everything is impossible or difficult.

The idols that the polytheists worshiped have no resemblance to God in any way, whether near or far, so that anyone who doubts or assumes that they are partners with God in His creation is excused. How could dogs and foxes urinate on them? Worshiping it is more ugly and foolish than describing darkness as light, and blindness as sight.

You ask: There is no doubt that some of the knowledge is innate and no two disagree about it, and some of it is ijtihad in which the one who errs is excused, and that denying divinity from stones is intuitive rather than theoretical, as I said...but

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the polytheists have actually worshiped it, and they were rational in their actions, so what is the justification?

The answer: A group of them worshiped it literally, with the intention of gain and benefit, and another group worshiped it imitatively through the factor of indoctrination and inheritance. It is innately clear that the authority of the mind weakens and recedes in the face of traditions and customs, especially if they have been in place for a long time and have been passed down from generation to generation. Hence, sound religion is inevitably and necessary imposed by human nature to the extent of its knowledge and reason. Many are accustomed to the methods of science and its precise methods in this matter. The era believes in superstitions. Gustave Le Bon said in the book "Opinions and Beliefs": "Scholars appear to be as naive as they appear to ignorant and illiterate people. The learned person rarely appears to be more knowledgeable than the ignorant in matters that are not his specialty, and with this observation we realize the reason why the best scholars believe in the most false illusions." Then he gave many examples of this, including that a great scientist of his time would not leave his house to the laboratory without carrying a piece of the noose to protect him from the envy of envious people and the magic of sorcerers.

(Say: God is the Creator of all things and He is the One, the Supreme.) One in Himself, in His attributes, and in His creation, and conquering all that is stubborn and disobedient to one of His rulings. In Part 2, page 344, we mentioned the evidence for the oneness of Al-Bari, and we sympathize with what was stated in the book "Defense of Islam" written by (Laura Vecchia Vaglieri), translated by Professor Munir Al-Baalbaki. The author said: "The Arab Messenger called for the doctrine of monotheism, and he waged an open struggle with some reactionary tendencies that lead one to polytheism... Muhammad called on people to read the Book of Life, and

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to think about the universe and its laws, as he was confident that every rational person He must ultimately believe in one God."

As for the foam, it removes the emptiness of verses 17-18:

(He sent down water from the sky, and valleys flowed in their capacity, and the torrent carried rising foam, and from what they kindle it in the fire, seeking ornaments or other articles, there was foam. Thus God sets forth parables. Thus does God present parables. (17) For those who responded to their Lord, the Best, and those who did not respond to Him. If they had all that is on earth and the like of it with it, they would ransom themselves with it. For them is an evil reckoning, and their abode is Hell, and miserable is the resting place (18))

the language :

Foam, with a fatha of zayn and baa, is what is above water and similar foam, and it is called scum. And the difference

Between him and the bubbles is that these are puffy like children's bubbles, and foam is like soap foam. The high rabbi, meaning that the foam rises above water, and the jewelry is taken from gold and silver. Heirlooms made of iron, copper, lead, and the like. And estrangement by including the false gem. And the mulch with the kasra of the meem is the mattress.

Parsing:

Its proverb (froth) is a delayed subject, and its proverb is an attribute of it, and the predicate of the subject is omitted, which is what is attached to it from what they kindle, and seeking to be a form of an object for which they kindle. Likewise, kaf means a proverb in the accusative case that is hit. And the dryness of the state of conscience goes away. Those who responded received news in advance, and what is better is a delayed introduction. Those who did not respond were a beginner, and generally if they had news. And what is on the earth is a noun that, and the infinitive

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is the subject of a deleted verb, meaning if it is proven that they have, etc. They are all adverbs, and the same is a conjunction of the noun that.

Meaning:

In the previous verse, God Almighty compared the believer and the unbeliever, and gave two examples for this: The first is the comparison between the blind and the seeing. The unbeliever is like the blind, and the believer is like the seeing. The second proverb is the comparison between darkness and light...the infidel is like the darkness, and the believer is like the light.

In the verse we are considering, his great wisdom compared truth and falsehood, and he also gave two examples for this reason: the first is the comparison between the water that remains in the earth, and brings goodness and life to people, and the foam that rises and swells, floating on the face of the water, and is then thrown away by the torrent, and goes away with the wind... Truth is like beneficial water, and falsehood is like foam that is dispersed by the winds. This is what God Almighty intended when He said: (He sent down water from the sky, and the valleys flowed to their capacity, and the torrent carried a rising foam). What is meant by its amount is that each valley can bear rainwater according to its size, width, narrowness, and depth... and whatever exceeds it spreads out on the face of the earth.

As for the example that God Almighty gave to compare between truth and falsehood, it is the comparison between metals melted in fire to make jewelry from them, such as gold and silver, or from which vessels or tools can be crafted, such as iron, lead, and copper, and between the foam that floats on top of the melted metal, and this foam disappears just as the foam carried by a torrent disappears.. Truth is like useful metal, whatever its type, and falsehood is like the harmful foam that floats on top of the metal when it is melted in fire. And this is the meaning of the Almighty's saying: (And of what they kindle in the fire seeking for ornaments or anything, is

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foam like it.) His saying: "From what they kindle" means that there are metals that are melted in the fire to make decorations, utensils, or tools from them, and his saying: foam like that means that metals have foam that is useless, just like the foam that is carried by a torrent.

(Thus God destroys truth and falsehood.) That is, God represents and portrays truth clearly in the form of water and minerals from which He benefits, and falsehood in the form of foam from which there is no benefit. (As for the foam), which is what is carried by the torrent or floats on minerals when they are melted, then it disappears completely, void. And as for what benefits people, which is water and minerals, it remains in Earth) for goodness and life (thus does God present parables) for truth and falsehood and other things.

Many of the meanings are difficult for people to understand, especially among the majority, and representation is one of the most effective means of clarifying and revealing them, in addition to the fact that representation often adds sublimity and beauty to the statement. God has set proverbs in many of His explanatory verses, including His representation of disbelief and belief in darkness and light, blindness and sight, and in this verse He represents truth with water and metal, and falsehood with foam.

This verse depicts Islam in its reality, and it is more correct to imagine the true Muslim in that he is the one who benefits people, and his benefit to them continues and lasts, just like the one who revives the earth after its death, and like the solid metal with which laboratories and factories are built, machines and tools are produced, civilizations are built, bringing the distant nearness, creating fleets, conquering space, plowing the earth, and filling the world with goodness, security, and prosperity.. The inevitable result of this is that everyone who He benefited, reformed, and worked for the sake of human life, freedom, security, and happiness.

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This work coincides with the goals of Islam, even if he is not a Muslim, because it is exactly like water and mineral, which God gave as an example.

For the truth... and whoever acts to cause human misery is not part of Islam in any way, even if he fasts for the rest of his life and joins the night prayer with the dawn prayer.

(For those who respond to their Lord, the Best.) That is, for the call of their Lord, which is work for the benefit of people and for a better life. As for good, what is meant is reward and reward, and that the people of truth benefit from it, just as the earth benefits from water.

(And those who did not respond to it) and they are the ones in whom there is no good like butter (If they had all that is on the earth and the like of it with it, they would have ransomed it with it. Such is theirs – a bad reckoning.) Their abode is Hell, and wretched is the resting place.) Its counterpart is presented in verse 54 of Surat Yunus, and verse 91 of Surat Al Imran, vol. 2, p. 106.

Only the truth has been sent down to you from your Lord, verse 19-25:

(Is he who knows that what has been sent down to you from your Lord is the truth? Like someone who is blind. Only those of understanding remember. (19) Those who fulfill the covenant of God and do not break it. The Covenant (20) And those who perform what God has commanded to be delivered and fear their Lord and fear evil of reckoning. (21) And those who are patient, seeking the face of their Lord. And they establish prayer and spend from what We have provided them, secretly and openly, and they ward off evil with good. Those are theirs is the afterlife (22) Gardens of Eden, which they will enter. And whoever is righteous among their fathers and their wives and their offspring. And the angels enter upon them from every door. (23) Peace be upon you, for you have been patient. What a blessing is the abode in the end. (24) And those who break God's covenant

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After His covenant, and they sever what God has commanded to be joined, and they spread corruption in the land - those - for them is the curse, and theirs is an evil abode (25))

the language :

Warding off payment. Eden is in the sukoon of the signifier of residence. It is said: Eden is in the place if it resides in it. The afterlife is the end to which the beginning leads, if good then good, and if evil then evil.

Parsing:

Is he who knows the hamza for the interrogative, and what is meant by denial, and who is a beginner, and whose experience is like someone who is blind? There are only two words: (that) which puts the noun in the accusative and nominates the predicate, and (ma) which is connected. And those who fulfill an explanation or a substitute are those of understanding. And those who pray and what comes after it are connected as a subject, and the predicate is generally: those have the following of the house, and for them it is related to the following. And they were patient, seeking the face of their Lord (seeking), an object for His sake. A secret stands in the place of the absolute object, that is, spending secretly and openly in relation to it, and it is permissible for them to take the place of the adverb, meaning secret and declared. Gardens of Eden instead of the back of the house. And peace be upon you is a subject and a predicate, and the sentence is the object of a deleted statement, meaning they say: Peace be upon you. And because you were patient (what) is a noun, and the noun noun is related to what I attached to you.

Meaning:

(Is he who knows that what has been sent down to you from your Lord is the truth? He is like one who is blind. Only those of understanding remember.) After God

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Almighty likened the unbeliever to the blind, and the believer to the seer in verse 16,

Then he likened truth to water and falsehood to foam in verse 17. After this, it was mentioned here that whoever believes in Muhammad is the All-Seeing and Righteous, and whoever disbelieves in him is the blind and misguided. And God Almighty told this truth in an interrogative form to rebuke and rebuke the evil. As if he has no mind. Then God Almighty mentioned the descriptions of people of understanding, which clearly indicate that what is meant by people of understanding are the pious believers.

1 - (Those who fulfill God's covenant). Everything on which the evidence is based is God's covenant, and man must act according to its meaning. But the devils distort the facts according to their own desires, and then attribute these satanic desires to God and the truth. God is exalted above what the slanderers describe (and they do not break the covenant). This is confirmation of His saying: They fulfill the covenant of God, since the fulfillment of the covenant requires the absence of breaking it or its opposite.

2 - (And those who join what God has commanded to be connected). The commentators mentioned statements in explaining what God commanded to be delivered, and the closest to the spirit of Islam and its principles is the statement of those who said: What is meant by it is man's support for his fellow man, and cooperating with him in removing harm from him, and bringing benefit to him, whether near or far.

3 - (And they fear their Lord and fear the evil of reckoning) practically, not theoretically, and in deed, not just in word. Imam Ali said: By faith, good deeds are inferred, and by good deeds, faith is inferred.

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4 - (And those who are patient, seeking the face of their Lord). They strive for the sake of God, and are patient with the wounds and pain of jihad. They do not seek reward or gratitude except the satisfaction of God alone.

5 - (And they established the prayer) the beginning of which is the takbir: God is Great, there is no great other than Him, whoever He may be, and everyone is equal to Him, and the end of it is rejoicing and greetings. There is no god but Him and no one is worshiped except Him. There is no money, prestige, or lineage to be worshiped, and there is no power to which one submits except the power of God alone, with no partner.

6 - (And they spend of what We have provided them, secretly and openly). Money is the test. See what we wrote under this title in the interpretation of verse 92 of Surat Al Imran, vol. 2, p. 107.

7 - (And they repel evil with good. For those is the afterlife.) What is meant by good here is pardon and pardon, and by bad, the private right is between two people like retaliation. God Almighty said: (Retaliation for murder is prescribed for you: the free for the free, the slave for the slave, the female for the female, so whoever is pardoned. anything from his brother, then he should follow what is right) - 178 Al-Baqarah. As for the right of God, there is no complacency in it. God Almighty said: (And let no compassion seize you over them in the religion of God, if you believe in God and the Last Day) - 2 Al-Nour.

(They will enter the Gardens of Eden and those who are righteous among their fathers, their wives, and their offspring.) All the righteous and kind people will enter Paradise, and if they are relatives and loved ones in this world, their joy and happiness will increase at the reunion, and they will remember the days of this world, and thank God for salvation from its worries and burdens. And if the deeds

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differ in good and evil, the lineages and ties between them will be severed on that day, and they will not wonder: "A group in Paradise and a group in the Blaze."

(And the angels enter upon them from every door. Peace be upon you because you have been patient. So what a good afterlife.) Angels visit the people of Paradise in honor and veneration. His saying: Because you have been patient indicates that Paradise is forbidden except for those who strive and are patient and endure the troubles and hardships of jihad. Imam Ali (peace be upon him) said: "Paradise is surrounded by hardships, and Hell is surrounded by desires, and know that there is nothing of obedience to God that does not come with hatred, and there is nothing of disobedience to God that does not come with desire."

(And those who violate God's covenant after its covenant.) After God Almighty mentioned the righteous and their descriptions, and what He had prepared for them of good reward and return, He mentioned the corrupt and the corrupt... In the common expression, after He mentioned the supporters of the revolution against corruption, He mentioned the supporters of the counter-revolution, and it is natural for these to be in their qualities and actions the opposite of those. Satan, they confuse truth with falsehood, and conceal the truth while they know it (and they sever what God has commanded to be joined). They take charge of the criminal tyrants and support them against the free, good people, exactly the opposite of what God has commanded and forbidden.

(And they spread corruption in the land) by supporting the oppressive oppressor and inciting temptations and unrest.

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Misleading the gullible and innocent, spreading corruption and dissolution, spreading crimes and evils, and other types of corruption and misguidance (these are the cursed and theirs is an evil abode). If the evil people are the opposite in their actions to the good people, then it is natural that they will also be the opposite in

reward and punishment. The good people will have Paradise and a good home, and the evil people will have Hell and a miserable abode.

He expands sustenance, verse 26-29:

(Allah extends sustenance to whom He wills and determines. And they rejoice in the life of this world, and the life of this world in the Hereafter is nothing but an enjoyment. (26) And those who disbelieve say, "Why not?" A sign was sent down to him from his Lord. Say, "Indeed, God sends astray whomsoever He wills, and guides to Him whomever turns. (27) Those who believe and whose hearts are at rest in the remembrance of God." In the remembrance of God hearts are at peace (28) Those who believe and do righteous deeds - blessed are they and a good return (29))

the language :

Simplifies expands. And it can get tight. Enjoyment is fun, but it is little. Repentance means returning to the truth after going astray, and it is said: So-and-so repented the people if he came to them again and again. Blessed is he who is good, and it is the feminine form of the best. And the overturned door.

Parsing:

And what (ma) is negative, and life is a subject, and this world is an attribute, and in the hereafter it is deleted.

Genitive, meaning in the afterlife, and the genitive is related to something deleted from life, and enjoyment of news. If it were not for the tool "request," meaning "hello." And those who believed, the first is in the accusative case instead of (he who repents). And those who believe. The second is a resumed speech, and its place in the nominative is a first subject, and blessed is a second subject, and they have a predicate, and he and his predicate are the predicates of the first subject. Hassan Maab is a conjunction of Tuba, and it is permissible for Tuba to be related to the news of those who have it.

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Man and livelihood:

When interpreting verse 100 of Surat Al-Ma'idah, Part 3, p. 131, we spoke in detail about sustenance and its causes under the title: Is sustenance a coincidence or destiny? We mentioned this verse: (God extends sustenance to whom He wills and He determines) in the verses we mentioned, and we also addressed this topic when interpreting verse 66 of Surat Al-Ma'idah, vol. 3, p. 94, and now we return to it in another way in view of its importance.

A person has many characteristics, some of which are intrinsic, such as being tall or short, the son of a rich or poor, and some of which are not intrinsic, such as being a farmer, merchant, employee, doctor, and so on.

There are reasons for wealth, including lineage, i.e. wealth through inheritance, which is permissible in religion, even if it does not fall within a person's ability. Among them is monopoly and exploitation such as usury, cheating, plundering, and plundering, and trading in forbidden things, and this is forbidden, there is no doubt about that. Among them is the toil of one's right hand and the sweat of one's brow, such as agriculture, industry, and the like. These are the best reasons and the best in terms of reason and law.

Poverty also has causes: including negligence and laziness, in which the blame falls on the lazy and negligent person. Among them is the corruption of conditions that make leadership and leadership belong to the traitors and the powerful, and drive away the honorable and the weak. For this reason, reason and Sharia dictate its prohibition and illegitimacy. In short, both poverty and wealth have their tangible and visible causes.

Thus, it becomes clear to us that poverty and wealth are created by the earth, not by heaven

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The most general is most likely... where some resources deviate from the usual causes, so some call it by the grace of God, and others by coincidence or luck... but no one can say: that fate and fate oppose some people in everything, and always and always prevent them from the fruit of their efforts and deeds, and that it allies with others and supports them in everything, and achieves for them more than they hope for, and beyond what they imagined without striving and diligently... no one can This is proven, otherwise the criteria would be invalid, the causes would not follow their causes, and work, reservation, and mastery would be meaningless words.

You ask: This statement of yours does not agree with the apparent meaning of the verse, which is the Almighty's saying: (Allah extends sustenance to whom He wills and determines)?

The answer: There are two groups in their lives and their reality: a group with ample provision for them, and a group with restricted provision for them, and each of wealth and poverty arises from its own causes that we have referred to, and the Almighty's saying: (Allah extends sustenance to whom He wills and determines) is a description of the people's reality and a story of the state they are in. It is as if He says: People are two groups: Rich and poor... God Almighty added poverty and wealth to it to alert the mind that He Almighty is the Creator of the universe in which there is misery and bliss, misery and bliss... And if a questioner asks: Why did He not create a universe in which there is neither misery nor misery, we refer it to what we wrote under the title: "It is not possible to be more creative than what it was" when interpreting verse 78 of An-Nisa, vol. 2, p. 384.

(And they rejoiced in the life of this world, and the life of this world in the Hereafter is nothing but an enjoyment.) Its counterpart has been mentioned several times, including in verse 185 of Surat Al Imran, Part 2, Page 224. We draw attention to what we mentioned there, that a group of people rejoice in money because it covers their faults and ugliness, and many of them do not see virtue and goodness except in

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money and wealth. It is known about the Americans that they do not look at anything except through the dollar, and with it alone they measure the greatness of men. Even scholars and geniuses value what is in their pockets, not what they value. In their heads.

(And those who disbelieve say, "If only a sign had not been sent down to him from his Lord.") Its counterpart was mentioned in verse 118 of Surat Al-Baqarah, vol. 1, p. 189, verse 37 of Surat Al-An'am, vol. 3, p. 184, verse 20 of Surat Yunus, and in the same letter of the surah in which we are talking, verse 7.

(Say, "Indeed, Allah sends astray whomsoever He wills, and guides to Him whoever repents.") See "Guidance and Misguidance from God is negative, not positive," vol. 2, p. 399, when interpreting verse 88 of Surat An-Nisa, and "Guidance and Misguidance," vol. 1, p. 70, when interpreting verse 26 of Surat Al-Baqarah.

(Those who believe and whose hearts are reassured by the remembrance of God. Indeed, in the remembrance of God are hearts reassured.) When God Almighty mentioned the people of money, and their joy arising from their reassurance in their livelihood and life, He mentioned the believers, and that they are the ones who are reassured by the remembrance of God... Reassurance is an additional meaning to the origin of faith, which is the steadfastness and stability of faith, or it is its highest degree and rank. It came in verse 260 of Surat Al-Baqarah: (He said, "Have you not believed?" He said, "Yes, but To reassure my heart. And in verse 106 of Surat An-Nahl: "And his heart is at peace with faith." That is, fixed and stable.

As for dhikr, what is meant by it is not merely spoken and heard speech, but rather what is meant by it is the dhikr that increases the rememberer's certainty in God and confidence in His promise and threat. If this effect is not achieved. Pronunciation of sanctification and praise is not considered true dhikr.. The dhikr that increases the

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remembrance with certainty and confidence is what is meant by the Almighty's saying: (So remember Me, and I will remember you) - 152 Al-Baqarah.

(Those who believe and do righteous deeds - blessed will be their return.) What is meant by blessed is Paradise, and the return and return destination, and the verse is in the meaning of the Almighty's saying: (And give good news to those who believe and do righteous deeds that for them will be gardens under which rivers flow) - 25 Al-Baqarah.

Thus We sent you into a nation, verse 30-31:

(Thus have We sent you into a nation before which nations had passed away, that you should recite to them that which We have revealed to you, while they disbelieved in the Most Gracious. Say, "He is my Lord, there is no god." Except Him, in Him I put my trust, and to Him I return. (30) Even if it were a Qur'an by which mountains were moved, or by which the earth was divided, or by which the dead were spoken, nay, it belongs to Allah. The whole matter. Have not those despaired?

Believe that, if God had willed, He could have guided all of mankind. And those who disbelieve will continue to be struck by disaster for what they have done, or will be destroyed near their home until the promise of God is fulfilled. God never breaks His promise (31))

the language:

She passed away. And "taab" is a noun derived from "taab." The mountains were moved by him, that is, they moved because of him. And with it, it cut off the earth and opened up rivers and springs. He spoke to the dead and made her speak. Yayas teaches in the Hawazin language. And a disaster struck.

Parsing:

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He is my Lord, a subject and a predicate, and the sentence "There is no god but Him" is a second predicate. If the Qur'an had a deleted answer indicated by the words and appreciation, it would have been this Qur'an. The infinitive noun of "if he wills" is an effect of despair. And what they made (what) is in the infinitive case, meaning by their making, and it may be connected, meaning to what they made. The subject solves a hidden pronoun that returns to its side. And soon he will be free from this hidden conscience.

Meaning:

(Thus We sent you into a nation before which nations had passed away, that you should recite to them what We have revealed to you, while they disbelieve in the Most Gracious.) The letter is addressed to Muhammad (PBUH), and their conscience goes back to the nation to whom it was sent. God had sent before him to the empty nations messengers bringing good tidings and warnings, and for the same purpose he sent Muhammad, so what innovation is there in that? They were not the first people to whom God sent a messenger, nor were they the first messenger to recite to the people what was revealed to him.

His Lord (Say, "He is my Lord, there is no god but Him, in Him I trust, and to Him I return.") This is the faith of Muhammad (PBUH), and this is his calling: he believes in God alone, turns to Him in all his affairs, and sees no authority in anyone else, and calls all people to this faith, and it is a calling that speaks for itself.

The thinking of tyrants:

(Even if it were a Qur'an by which mountains were moved, or by which the earth was divided, or by which the dead were spoken. Rather, the matter belongs entirely to Allah.) The counterpart of this verse was mentioned in Surat Al-An'am, and we talked about it in detail under the title "Tarāz Min Al-Nās" in Part 3, p. 248. The same also comes in verse 90 and the following of Surat Al-Isra, and we empathize

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with what we have presented that this verse depicts the way in which tyrants think, whose lives are based on exploiting the weak and enslaving them.. There is no instinct and reason, no sense and observation, no supernaturals and miracles, and nothing changes the meaning of this verse. The arrogance and ferocity of the exploiting tyrants... and the first and last motive is their loyalty to their existence and entity, which is based on plunder and plunder... And yet Muhammad (PBUH) wants them to acknowledge him and the Qur'an... and why do they acknowledge? Now the mountains move - with a book from the sky - without wheels, and the dead speak to them? Then what? What benefit is there for them in that, or even in seeing God face to face? Will their profits increase and their money increase?

This is their thinking, and this is the language they understand and listen to, and they do not listen to anything else... the language of gain and profit, the pound and the dollar, as for truth and justice, as for logic and reason, it is a myth that children believe and the ignorant believe in. After this, does anyone ask: How did the tyrants not believe in Muhammad, and his call is the call of justice and benevolence? What sin is greater than this call that eradicates injustice and corruption from the roots? What sane person would hand over a death sentence?

This is the only way those whose lives are based on plunder and plunder think at all times and places. Abu Jahl and Abu Sufyan thought of it during the era of Muhammad (PBUH), and he thought of it in

Our era is Hitler and Mussolini, and think about it today and in the space era, the colonial countries led by America, and sufficient evidence of that is that they are pressuring with all their might on the members of the United Nations to ignore any case that has been brought to justice for a reason. If it fails in this field, it stands in a clear and hostile position against every people that seeks justice and redress from its aggressors, and it supports injustice and tyranny wherever it may be, and whether it

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comes from Israel, Portugal, or the racist government in Rhodesia and South Africa, or Others... The secret is the United States' loyalty to its nature or its system as the leader of modern colonialism in this era, and the fate of this leadership is exactly like the fate of Hitler's Nazism and others. Evidence has appeared in Vietnam, but dissatisfaction with the policy of the colonialists has spread across the East and West, and this dissatisfaction will not pass without leaving its effective impact.

I used to be amazed at how some people underestimate good, sincere people, and do not value them as they deserve, and how they see them like other ordinary people, even if they show astonishment and sacrifice the dearest thing they have in order to achieve what is right. I was astonished by that until I reached the interpretation of this verse and realized that this thinking is not limited to those who have actually corrupted and oppressed, for many people have dropped from their consideration all virtues and values. They did not value anything except gain and gain, just like others who fought Muhammad, and they stood in the United Nations and the Security Council's side with Israel and its aggression, except that these people paved the way to corruption and tyranny, so they took it, and when those who disdain goodness and its people failed to do so, they remained neutral.

(Have those who believed not despaired? If God had willed, He could have guided all mankind.) Al-Tabari said: People who know the words of the Arabs differed regarding the meaning of the Almighty's saying: Did he not despair? Then he said: The correct thing is that the interpretation of that was not clear. This interpretation was transmitted from a large group, including Imam Ali (peace be upon him). We are among those who believe that the people of the House know best what is in it. Whatever it is, what is meant by those who believed is the Companions of the Greatest Messenger (PBUH), as they longed for the polytheists to believe in God and His Messenger, so he said to them, His Majesty is great: How long will you hope for

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the faith of the polytheists? Did you not know and realize that they do not believe in anything, even if He speaks to them?

Dead, mountains walked? .. They called on them and their tyranny, and if God had wished to lead them to faith, He would have done so, but His Almighty wisdom decreed that man should abandon what he chooses for himself out of concern for his freedom and humanity, and if he had taken away freedom and will, it would not have been a thing mentioned, and he would not have deserved praise or blame, nor reward or punishment. See our interpretation of the Almighty's saying: (And if your Lord had willed. To make the people one nation while they still differ.) - 118 Hud. (And those who disbelieve will continue to be struck by disaster for what they have done, or will be destroyed near their abode until the promise of God is fulfilled.) What is meant by those who disbelieve are those who deny the prophecy of Muhammad (PBUH), and the meaning is that God Almighty does not leave these disbelievers in this world without chastisement, but rather He sends down disasters and calamities on them every now and then because of their position on the Messenger of God (PBUH), or He sends down a calamity on those around them that fills their hearts with fear and terror, and He continues that until God fulfills His promise to His Prophet of victory (Indeed, God does not break His promise). how?. His promise is the truest promise, and the Companions and every believer are confident that God will fulfill His promise and will inevitably support His soldiers. Messengers before you were mocked, verse 32-34:
(And indeed messengers before you were mocked, so I granted hope to those who disbelieved. Then I seized them. So what was the punishment? (32) Is it then that is in charge of every soul according to what earned, and they have appointed partners for God. Say, "Exalt them." Or do you inform him of what he does not know on earth, or by what is apparent from the word? Rather, their deception has been made

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pleasing to those who disbelieve. And they are turned away from the path. And whoever Allah sends astray, he has no guide. (33) For them is a punishment in the life of this world, and the punishment of the Hereafter is more severe, and they have no protector from Allah. (34))

the language :

I dictated. He is based on the soul, that is, it is a watchdog over it and a manager of its affairs.

Parsing:

How did the word "muqaddam" mean "kan", and its name is "qaab", and the origin is "punitive". The sentence is the object of a deleted verb, i.e. look how, etc. Who (from) is a relative noun that is a subject and the predicate is deleted, meaning like who is not. It is based on a subject and a predicate, and the sentence is a relative link. Or do you inform him? (Umm) is discontinued, meaning "but" and the hamza, meaning "but, do you inform him?" And whoever misleads (from) is a subject and a negative verb, and it has an attached predicate of a deletion of a hadith, and from its entry is an additional inflection, and the sentence is a predicate of whom God misleads.

Meaning:

(And indeed messengers before you were mocked. So I granted hope to those who disbelieved, then I seized them. So what was the punishment?) God Almighty says to His Prophet Muhammad (PBUH): Be patient and proceed with your call, and the affairs of those who lied to you, ridiculed you, and were far-fetched in their suggestions to you, will be easy for you. Those before them did what they did, so you prolonged them and extended the term, then you seized them with the power of the Mighty and Powerful, and this is precisely the outcome of those who disbelieved in your message.

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God did not send a prophet unless he was equipped with two things: knowledge of the cosmic and rational evidence of the Creator's existence and oneness, and a miracle that appears at his hand and indicates his prophecy. With the first, he convinces people of monotheism, and with the second, he convinces them that he is a messenger from his Lord. Those who only believed in their benefits and profits mocked and ridiculed the prophets, their evidence, and their miracles, and God extends the term for them to come to their senses. Let them be excused for dictation, just as they may be excused for reasoning.

(Is it He who is the guardian of every soul for what it has earned?) He guards it, watches over it, keeps track of everything, and rewards it with reward if it does well, and with punishment if it does wrong. Is it He who has these qualities that make the stones a partner with Him? .. (And they have appointed partners for God) they do not resemble Him with anything. (Is he then who creates like one who does not create? Then will you not remember?) - 17 An-Nahl)? .. (Say, "Exalt them") meaning, remember, O polytheists, one characteristic of your idols that merits worship.. This challenge resembles mockery and sarcasm, just as if the coward said: I am the bravest of the brave. So you say to him: Name for us one witness to your courage.

(Or do you inform him of what he does not know on earth?) God says: I have no partner. And they say to him, "Rather, you have many partners.. And the meaning of their saying in reality is that God does not know and they know, and they are telling him something of which he is ignorant.. God is exalted above what they describe, and in the expression of the people of logic, if the necessary exists, the necessary exists, and if the necessary is absent, the necessary is absent - if the sun exists, there is day, and if the sun is absent, then there is no day, and if day is absent, then there is no sun either, apparent or actual... Likewise, if the partner exists, God

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knows of his existence definitely. Since God does not know about it, there is no partner, otherwise God Almighty must be ignorant of it.

Rather, God Almighty singled out the earth for mention even though He Almighty has no partner on earth or in heaven, because the hadith relates to idols, and they are on earth and not in heaven.

(Or is it apparent from the statement?) Words were created to indicate an existing meaning, and any word that does not indicate that is something in appearance and nothing in reality, and the word partners with God in this regard are names without names: (They are only names you have named, you and your fathers. For them God has not sent down any authority if they follow them. Except suspicion) - 23 Al-Najm," and its counterpart occurred in verse 70 of Surat Al-A'raf, vol. 3, p. 348, and verse 40 of Surat Yusuf.

(Rather, their deception has been pleasing to those who disbelieve.) The meaning of deception in language is deception. The polytheists were deceived by idols and thought they were partners with God in His creation, and their souls adorned this deception and deception for themselves (and they were turned away from the path) by building towards the unknown, meaning that what their souls adorned for them turned them away from the truth and belief in God and His oneness (And whoever God leads astray, he has no guide). Look

Interpretation of verse 88 of Surat An-Nisa, paragraph "Guesting God is negative, not positive," vol. 2, p. 399.

(For them is a punishment in the life of this world) with disgrace and humiliation (and the punishment of the Hereafter is more severe) because everything in this world that is heard is greater than seeing it, and everything in the Hereafter that is seen is greater than hearing it, as Imam Ali (peace be upon him) said. (And they have

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no protector from God) who protects them from torment and wards it off from them.

Like Paradise, verse 35-38:

(Like the Garden which the righteous are promised; beneath it rivers flow; its food is everlasting, and its shadow is the end of those who fear; and the end of the disbelievers is the Fire. (35)) And those to whom We have given the Scripture rejoice in what has been revealed to you, and among the parties are those who deny some of it. Say, "I have only been commanded to worship God and not to associate partners with Him." Invite, and to Him is a return. (36) And thus We sent it down as an Arabic judgment. And if you were to follow their desires after the knowledge that has come to you, you will have in God neither guardian nor protector. (37) And We had sent messengers before you and given them wives and offspring, but it is not for a messenger to bring a sign except by God's permission. For every term there is a decree. (38))

the language :

Eating with hamzah is eaten. What is meant by the Book is the Qur'an, and by those to whom We have given the Book

The Companions of the Prophet (PBUH) because they were the ones who rejoiced over it when it was revealed, and what is meant by the parties is the people of religions who became partisan and fanatical against Islam, for they disbelieved in some of the Qur'an and believed in others. And the source is the reference. And the protective condom.

Parsing:

The commentators said: Sibawayh is expressed as a subject like paradise, and the predicate is deleted, meaning in what is recited to you like paradise, and the meaning is that the description of paradise is what we mentioned in the Qur'an. The

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conjunction is a statement from Paradise, and the one returning to the connected noun is deleted, meaning a promise to the pious, and a sentence that brings about a state of Paradise. Its food is permanent, subject and predicate, and its shade is permanent. Among the parties there is an advanced news, and those who deny it have a delayed news. As for the case of Ha, we revealed it, and in Arabic it is an adjective for ruling. The source of the word "kaan" comes from the word "kan".

Meaning:

(An example of Paradise, which is promised to the righteous: beneath it flow rivers, with an everlasting freshness and shade.) When God Almighty mentioned the punishment of the unbelievers, He mentioned the reward of the righteous, just as God Almighty does in comparing opposites and similarities, and the reward of the righteous is Paradise with its everlasting bliss of rivers, fruits, and shades (that is the reward of those who feared). This is a reference to Paradise, the final reversal and destiny. The righteous are those who support the truth and its people, and resist falsehood and its people. In some reports: Faith is above Islam, piety is above faith, and certainty is above piety. What is meant by certainty is trust in God and trust in Him.

(And after the disbelievers will be the Fire.) What is meant by an infidel here is not specifically one who denies God or associates others with Him, but rather everyone who is stubborn against the truth and has knowledge of it. It has been mentioned in many reports that hypocrisy is disbelief, and hypocrisy is polytheism. God Almighty described the wrongdoers as unbelievers in verse 99 of the Night Journey: (Then the wrongdoers refused except in disbelief.) He also described the unbelievers and polytheists as unjust in many verses.

Imami Shiites and Companions:

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Some of the hired and ignorant people continued to stir up strife and strife among the Muslims in order to disperse their unity and divide their word. They continued to do so by slandering and slandering the Imami Shiites, by accusing them of undermining the status of the Companions, deifying Ali, and saying that the Qur'an was distorted by which the throne would shake... and other lies and slander... and I wrote long articles in response to these pretenders and agents, and then I wrote them. On the Imami Shiites, the book "With the Imami Shiites". And "The Shiites and the Rulers."

And "The Twelvers and the People of the House." And "Shiites and Shiism" is the largest and most voluminous of all, and my primary purpose in articles and writings is to clarify the truth for those who wish to know it, and to invalidate what has been said or is being said about this group of slander and lies.

I have referred here to what I wrote and composed on this subject for an occasion that is clear from the following:

(And those to whom We have given the Book rejoice in what has been revealed to you.) Abu Hayyan Al-Andalusi, Al-Zamakhshari, Sheikh Al-Maraghi, Al-Baydawi and other Sunni scholars said: What is meant by those to whom We have given the Book is those who believe in Muhammad from among the Jews and Christians... Al-Tabarsi said in Majma' Al-Bayan what he literally stated: "God Almighty wants the companions of the Prophet (PBUH) who believed in him, believed him, were given the Qur'an, and rejoiced in its revelation." And Al-Tabarsi for the sake of the scholars of the Imami Shiites and their trustworthy ones (d. 548 AH)... Many Sunni scholars interpreted the verse as one of the People of the Book who converted to Islam, and the Shiites of the Imamiyya interpreted it as the companions of the greatest Messenger (PBUH), and if they had been degrading to the status of the Companions, their Sheikh Al-Tabarsi would have interpreted this verse in a different

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way... And in this way the deception of those to whom this lie was attributed becomes clear.

Aban bin Taghlib was one of the senior students of Imam Jaafar al-Sadiq (peace be upon him), to the point that the Imam used to order the Shiites to take the religion from him, and one day a man asked him about the Shiites? This questioner was called "Father of the Country." Aban said to him: They are the ones who, if people disagreed about the narration from the Prophet (peace be upon him), took the narration of Ali on the authority of the Prophet, and if the people disagreed about the statement of Ali (peace be upon him), the Shiites took the statement of Ja'far al-Sadiq on the authority of Ali.

The issue - then - among the Imami Shiites is a matter of trust in the narration from Muhammad (PBUH), not an issue of cursing and cursing the companions of Muhammad.. The secret to the Shiites' reliance on the Ahl al-Bayt in what has been proven from their grandfather is what Muslim narrated in his Sahih on the authority of the Prophet (PBUH) in the chapter "Among the Virtues of Ali Ibn Abi Talib" that he said: "I am a human being and the Messenger of my Lord is about to come, so I respond while leaving behind you two burdens, the first of which is the Book of God in which is guidance and light, so take the Book of God. And they held on to him, so he urged the Book of God and desired it, then he said: And my family, I remind you of God regarding my family. He repeated it three times.

(And among the parties are those who deny some of them.) What is meant by parties is people of other sects and religions, such as Jews, Christians, and others who have denied what contradicts their desires, and acknowledged what agrees with them from the Qur'an. It is clear that the confession of these people and their denial are the same, because it is an acknowledgment of what they desire, not of the Qur'an

(Say, "I have only been commanded to worship God and not to associate partners

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with Him." Call upon Him, and to Him is a return.) This is Islam: there is no god but God. To Him belongs the kingdom, to Him alone is the call to worship, and to Him is the return and destiny.

(And thus We sent it down as an Arabic ruling.) What is meant by the ruling is the Qur'an, because it is the ruling of God, and everything else is the ruling of the pre-Islamic era, as God Almighty said: (Is the ruling of the pre-Islamic period that they seek? And who is better than Allah in judgment for a people who are certain?) - 51 Al-Ma'idah. Just as God sent every prophet in the language of his people, He also sent Muhammad: (And We did not send any messenger except in the language of his people, that he might make it clear to them) - 4 Abraham. When interpreting verse 2 of Surat Yusuf, we explained the reason for the revelation of the Qur'an in the Arabic language, despite the fact that Muhammad is the Messenger of God to all people.

(And if you were to follow their desires after the knowledge that has come to you, you will have in God neither guardian nor protector.) The speech is for Muhammad, and the conscience in their desires is for parties from people of sects and religions - other than Islam - and God knows that the Prophet does not and will not follow their desires.. The purpose of this prohibition is to be steadfast and to continue calling to the truth, and not to fear in God the blame of a blamer, and we have stated more than once that the command is from above in which the position of the commander is not noticed, no matter how great he is, as long as he is below the greatness of the commander.

(And We sent messengers before you and bestowed for them wives and offspring.) If the invalid is charcoal

He did not find an excuse to use, so he went around and around, and measured things with his imagination and illusions, and this is exactly the condition of the

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polytheists with Muhammad (PBUH)... He came to them with evidence and clear evidence, and when they were unable to refute them, they said: How can he be a prophet, when he has wives and children? This weak logic is completely consistent with the logic of those who believed in monasticism, and God responded to them that Muhammad was like Noah, Abraham, Ishmael, and other prophets and messengers who had wives and sons. What wonder is that? In the hadith on the authority of the Prophet (PBUH), he said: "As for me, I fast and break my fast, I stand up and sleep, I eat meat, and I marry women. Whoever deviates from my Sunnah is not of me."

(It is not for a Messenger to bring a sign except by God's permission.) This is also a response to the polytheists who suggested to the Messenger of God that he bring them the miracles they wished for. The reason for the response is that God Almighty provided His Prophet Muhammad with sufficient and comprehensive evidence of his prophecy for those who ponder and consider, and seek the truth for the sake of the truth. As for responding to the whims of the stubborn and arrogant, it is not required by reason or custom, and its matter is left to God and His wisdom, Almighty and Majestic (for every term). book). Everything has a term, be it a miracle, torment, or anything else, and the term is inevitable and neither advanced nor delayed, and it is also hidden and only God knows it.

God erases whatever He wills and confirms verses 39-43:

(Allah erases what He wills and confirms, and with Him is the Mother of the Book. (39) And We do not show you part of what We have promised them, or We cause you to die; it is only upon you to convey the message, and upon us. Reckoning (40) Have they not seen that We bring the earth to subtract it from its ends, and God judges, and there is no one to retaliate for His judgment, and He is quick to reckon (41) and He has plotted Those before them - to Allah belongs all the deception. He knows what every soul earns. And the disbelievers will know who is after the home.

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(42) And those who disbelieve will say, "You are not Messenger. Say, "Allah is sufficient as a witness between me and you, and whoever has knowledge of the Scripture." (43))

the language :

What is meant by erasure is the abrogation of rulings. The Mother of the Book is its origin, and His knowledge, the Almighty, is the origin of all heavenly books. And the ends of the earth are its sides. It was said: Al-Atraf here is the plural of "Taraf" with the kasra "Ta'", which is the noble thing, and that the land decreases with the death of its nobles. This meaning is far from the context of the verse. There is no follow-up to his ruling, that is, there is no objection to it.

Parsing:

It is composed of two words: the conditional and the additional noun. And narīk is a present tense based on the fatḥah due to its connection with the noun of emphasis. The answer to the condition is that you only have to report it. And the sentence we lack is an adverb from the pronoun we come. There is no precedent for (la), which denies the gender, and is followed by a noun and its ruling is a predicate, and the sentence is an adverb of a ruling pronoun. "Sufficient for God" has a redundant ba' in parsing, and the word "jalala" is the subject of "sufficiency", and "shahid" is an adverb or distinction based on the meaning of "martyr". And whoever has (from) is a relative noun in the genitive case, in conjunction with the word majesty, that is, it is sufficient for him who has, and he has an advanced predicate, and the knowledge of the book is a delayed subject, and the sentence is a relative relation.

Meaning:

(Allah erases whatever He pleases and confirms, and with Him is the Mother of the Book.) The Mother of the Book is a metaphor for God Almighty's knowledge of what was and will be. If it were permissible for us to interpret words with taste and

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approval, we would interpret the Book as the universe, and the Mother as its elements and secrets, because God has two books, and in each of them there are clear verses on His existence, oneness, majesty and greatness: one of them speaks in the language of the situation, which is the universe, and the other in the language of the article, which is the Qur'an.

As for erasure and confirmation, Al-Tabarsi quoted eight sayings regarding their meaning, the most likely of which is that what is meant by erasure is abrogation of the Sharia like ancient laws, or abrogation of some of its rulings, such as abrogating the prayer to Jerusalem from Islamic Sharia. As for proof, what is meant is confirmation of rulings

And it is established until the Day of Resurrection, and therefore the meaning is that God Almighty abrogates or approves the Sharia, in whole or in part, as required by wisdom and interest, and He, the Majestic of His Majesty, knows what is good for His servants and what is corrupting them, so He forbids them from this, and commands them to do that permanently or temporarily based on His knowledge of the duration of the harms and benefits.. We talked about abrogation when interpreting verse 106 of Surat Al-Baqarah, part 1, p. 169.

(And whether We show you part of what We have promised them, or give you death, it is upon you only to convey the message, and upon us is the reckoning.)

This verse is related to verse 31 of this Surah, which is the Almighty's saying: (And those who disbelieve will continue to be struck by disaster for what they have done, or will be destroyed near their home until the promise of God is fulfilled). The connection is clear, as God said to His Prophet: He will inevitably bring down punishment upon those who lie to him. Then He said to him in the verse we are considering: Whether we show you their punishment or We give you death before

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that, your first and last task is to carry out your message in its proper manner, and that is enough. Everything else is on us, not on you.

(Have they not seen that We come to the earth and reduce it from its ends?) The Earth is a sphere with no edges like a flat body, but it is large and can accommodate millions of races and types of beings and creatures, and it is in constant change. Every now and then a person sees or hears that this spot on the Earth is inhabited by people and the causes of civilization and its types, and that spot is a barren desert, and behold, the populated area is desolate, and in the desert are gardens and springs. And the people of the Earth are like this: civilizations live, others die, a king rises, and another fades away. .. And so on, neither misery nor bliss lasts on this earth.. Imam Ali (peace be upon him) said: "Beware of this world, for it is treacherous and deceitful, with various deceptions and betrayals, cloaked in capriciousness, its prosperity does not last, and its hardship does not end." And the Almighty's saying: (We reduce it from its edges) refers to this meaning, and the wise person learns from and considers these fluctuations and changes: (Have they not traveled through the earth and seen what was the end of those before them) - 109 Yusuf.

(And God judges, and His judgment is not reversed, and He is quick to judge.) He ruled the criminal people to be destroyed, and He implemented His ruling and His cruelty upon them: "And if God intends evil for a people, there is no turning it away, and they have no protector besides Him" - 11 Al-Ra'ad.

(And those before them plotted, so to Allah belongs all plotting.) What is meant by God's cunning is to nullify the cunning and planning of the planners. See the interpretation of verse 54 of Surat Al Imran, paragraph "God is the Best of Planners", vol. 2, p. 68 (He knows what every soul earns) because He is All-Encompassing and All-Knowing (and the disbelievers will know for whom is the end of the home) the day they turn to their Lord and say: This is a difficult day.

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(And those who disbelieve say, "You are not a messenger.") They denied the message of Muhammad (PBUH) despite the clear evidence... because it is a war and a revolution against injustice and tyranny, and against every tradition that prevents man, his freedom, security, and happiness.

Peace of conscience and conscience:

(Say, "Allah is sufficient as a witness between me and you and whoever has knowledge of the Scripture.") God commanded His Prophet in this verse to say to the polytheists: If you deny my message, then God bears witness that I am a messenger from Him, and also the fair-minded scholars of the Torah and the Gospel bear witness to that... This is the apparent meaning, and it is what is intended, and all the commentators agree upon it, and we are with them, but behind this apparent meaning we see a great and great meaning that applies to everyone who believes in the truth and acts upon it, and the corruptors of the earth denounced it, and what he suffered from it. The prophets and reformers met him, and this great and sublime meaning symbolized by the verse is summed up by the fact that everyone whose conscience is clear about something and a sound conscience bears witness to it, God, His angels, and the just servants among His servants also bear witness that he is right, whether he is a prophet or not.

She asks: When does a person have a clear conscience and a sound conscience testifies to him? The answer: A person cannot be a person of living conscience and sound conscience unless he believes in human values such as justice, freedom, honesty, trustworthiness, and so on, which bring good to everyone. When a person believes in the values and reconciles his actions with his faith, his conscience is at ease and his conscience bears witness to him. When there is a separation between action and faith, his conscience is disturbed, and blame and rebuke descend upon him.

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People of conscience and conscience only care about their value in front of their conscience, and in front of good people like them who share their belief in human ideals and values. As for their value in the eyes of those who have no conscience and only see themselves and their good, they do not care about it at all. Rather, they accuse themselves and repent to God if the corruptors are satisfied with them.

I am certain that the happiest people are those with true principles who only do what their consciences are comfortable with.

She says: Many people feel happy if they find what they want, yet they do not believe in a value or a principle... Is happiness anything other than a person's feeling that he has found what he wanted? Is misery nothing but the feeling of being deprived of what he wants?

The answer: First, our conversation is limited from the beginning to people of conscience and not others, and these people have no conscience. Second: Many of those who openly deny values acknowledge them in the depths of their souls, but when their misery overcame them, they tried to hide this defeat and inability by denying what they acknowledge and believe, and they say, lying to themselves: If there were values, we would adhere to them and be keen on them, just as a criminal denies his crime while he is certain of it.

Surah Ibrahim

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Surah Ibrahim

It is a Meccan verse, and it has 52 verses, and it was said that two of it are Medinan verses.

In the name of God, the most gracious, the most merciful

Religion is light, verse 1-4:

(This is a Book which We have sent down to you that you may bring people out of darkness into light, by the permission of their Lord, to the path of the Mighty, the Praiseworthy. (1) Allah, to whom belongs whatever is in the heavens and whatever is in Earth, and Woe to the disbelievers from a severe torment (2) Those who prefer the life of this world over the Hereafter and turn away from the path of God and seek it crookedly. Those are in far-right error. (3) And We have not sent a messenger except in the language of his people, that He might make clear to them. Then God sends astray whomsoever He wills, and guides whomsoever He wills, and He is the Mighty. The Wise (4))

the language :

Dear Al-Ghalib. And the Praiseworthy, the Praiseworthy.. and woe is destruction. They like to choose and influence. And in the language of his people, in their language.

Parsing:

A book of predicates for a deleted subject, meaning this is a book. The sentence We sent down is a description of a book. And to the path of the Mighty, instead of saying "to the light" by repeating the preposition. And it is God who (Allah) is a substitute for the Mighty, and to whom belongs whatever is in the heavens, etc. An attribute of God, meaning the Owner of the heavens and the earth and all that is in them. It has an antecedent predicate and a posterior subject, and the sentence is a relative clause. Woe is a beginning, and the disbelievers will have news. And those who prefer a conjunction are a statement from the disbelievers or an attribute, i.e. the desirable ones. Crookedness is a source in the position of the situation, i.e. crooked and lost. It is permissible for it to be crookedness as an object if it is destined and they seek crookedness for it. It is permissible to go astray in the nominative, and

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it is not permissible to use the accusative case with the conjunction lībin, as the meaning becomes that God sent the Messenger to go astray.

Meaning:

(Al-R) has its counterpart at the beginning of Surah Al-Baqarah. (A Book We have sent down to you so that you may bring people out of darkness into light, by the permission of their Lord, to the path of the Mighty, the Praiseworthy.) What is meant by the book is the Qur'an, and We have sent it down to you, the letter to Muhammad (PBUH), and by the permission of their Lord, that is, by the command of God Almighty. The verse clearly indicates that the primary goal of sending Muhammad (PBUH) and sending down the Qur'an to him is to recruit, through his call, all the energies of the people to work together and in solidarity for the sake of humanity, its goodness, and its reassurance, because bringing people out of darkness into the light is not done by supplications and prayers, but rather by collective, not individual, jihad. The struggle of organizations, not individuals, is a struggle against exploiters and investors, against ignorance and superstition, against corrupt conditions, and outdated traditions.

Indeed, Muhammad (PBUH) brought brotherhood among his companions, instilled in them the spirit of purity and love, the spirit of redemption and sacrifice to uphold the word of God and humanity, and made them - who were the ignorant ignorant people - messengers of goodness, knowledge and civilization... On this occasion, we draw attention to the charlatans and opportunists who encourage superstition and support tyrants in the name of religion... These are

One of the worst enemies of God and His Messenger, because religion is light, superstition is darkness, religion is the path of God, the Praiseworthy, and injustice is the path of the accursed Satan.

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She asks: Verse 33 of Surat Al-Tawbah says: "It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all religions, even if the polytheists hate it." The apparent meaning of this is that God sent Muhammad with the intention of making his religion above all other religions. So what is the reason for combining this verse with the Almighty's saying: (To bring people out of darkness into light)?

The answer: First, what is meant by religion in his saying: to make it superior to religion is polytheism, as evidenced by his saying: even if the polytheists hate it. Second: The religions during the era of Muhammad (PBUH) were all darkness, and even the heavenly ones were played by the hands of distortion. Third: Upholding the religion of Muhammad is upholding the truth that is above and beyond it, and whatever it may be, any principle that benefits people in one way or another coincides in this way with the religion of God, and the call of Muhammad, the Messenger of God (PBUH).

(It is Allah to whom belongs whatever is in the heavens and whatever is on the earth.) This was repeated in the Book of God dozens of times, and the intention is to remind that God is the Creator of the universe, and is in control of who and what is in it. Then God Almighty mentioned the reward of the unbelievers, and some of their characteristics:

1 - (And woe to the disbelievers from a severe torment.) This is a promise and a threat to the infidel for his disbelief, and his reward is destruction and painful torment. Al-Razi said: He only singled them out for woe because they turn away from the torment, and they say: Oh, woe to him.

2 - (Those who prefer the life of this world over the hereafter). This is the first description of the unbelievers, which is that they prefer falsehood to truth, injustice to justice, and corruption to righteousness. And whoever is like that is an unbeliever, or he meets the unbelievers in his work, and he bears the curse and torment that is

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imposed on them, even if he prays and fasts, and makes a pilgrimage to the Sacred House of God.

3 - (And they avert from the path of God) They prevent people from the path of truth and guidance, and thus they are misguided, misguided, and corrupt and corrupt.

4 - (And they seek to make it crooked. These are in far-right error.) Crookedness indicates that they achieve their goals by twisted and forbidden methods, such as lying, cheating, conspiracies, and cooperation.

With tyrants, and this description is not specific to infidels and polytheists, as many Muslims lie, betray, and conspire with the enemies of God and the homeland against God's children and their capabilities... and these people are worse in status than the infidels and more astray from the path. And God Almighty's saying: "In far-reaching error" means that they persisted in error and corruption until they reached their goal. (And We did not send any messenger except in the language of his people, that He might make it clear to them.) So they would understand him, and the purpose of his message would be achieved. If a general human language were to be understood by all nationalities, he would have sent Muhammad (PBUH) with it, because he is the Messenger of God to all people in every time and place. And attention should be paid to the difference between the Almighty's saying: And what We have sent of A messenger except in the language of his people, and he explained the saying: We did not send a messenger except to the people of his language. The first formula does not prevent the messenger from being general, and his language specific, unlike the second formula, where the Messenger's message is restricted to his people alone.. See the interpretation of verse 2 of Surat Yusuf.

(So Allah sends astray whom He wills and guides whom He wills. And He is the Mighty, the Wise.) God sent His messengers to His servants to save them from

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ignorance and misguidance. Whoever listens and obeys is the one who is guided, and whoever turns away and disobeys is the one who is lost. Guidance - then - is measured by obedience to God, and going astray by disobeying Him. If God had not legislated rulings and had not sent messengers to convey them, there would not have been obedience and disobedience, nor guidance and misguidance, but God Almighty legislated and sent, and this resulted. Obedience and disobedience, guidance and misguidance, and with this consideration, the attribution of guidance and misguidance to Him is correct, and His wisdom is exalted. See Part 1, p. 70, Part 2, p. 399.

And We sent Moses, verse 5-8:

(And We sent Moses with Our signs, saying, "Bring your people out of darkness into light, and remind them of the days of God. Indeed, in that are signs for every patient and grateful person." (5) And when Moses said to his people, "Remember the blessings of God upon you, when He saved you from

The family of Pharaoh inflicts on you a terrible torment, and they slaughter your sons, and spare your women. And in that is a great trial from your Lord. (6) And when He called out Your Lord, if you are grateful, I will certainly increase you. And if you disbelieve, then indeed My punishment is severe. (7) And Moses said, "If you and all who are on earth disbelieve, then indeed, Allah All-Long, Praiseworthy (8))

the language :

They spoil you, that is, they make you tasteless. They keep your women alive, that is, they keep them alive for slavery. The call to prayer comes from the call to prayer, which is the notification.

Parsing:

To exit (that) is interpreted to mean any. In general, they treat you as a status among the family of Pharaoh. And in that is the affliction of a beginner and a predicate. And

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when you gave permission, he was sympathetic to when he saved you. If you thank the L for the prelude, it enters the condition to indicate that the answer is for him and the condition together. I will add more blame to you, and what I entered upon would be saddened by the answer to the oath and condition.

Meaning:

(And We sent Moses with Our signs) - evidence of his prophecy - (to bring your people out of darkness into light). The conversation returned to Moses (peace be upon him) and the Children of Israel, who had sore his heart and made his heart bleed. The conversation returned to them, and it had been repeated dozens of times before, and I do not know the secret of the repeated talk about them more than others, except that they had deviated from the people.

All people are different by nature and deed, as I mentioned above, and I do not hide that I feel a heavy burden when interpreting the verses that contain the name of the Children of Israel.

(And remind them of the days of God.) And the clearest of these days, and the greatest of them is a blessing upon them is the day when God saved them from the torment of Pharaoh and liberated them from slavery and servitude.. God has judgment.. (Indeed, in that are signs for every patient and grateful one)... Patience in your affliction, hoping for your victory and your successes.. That is a reference to the reminder, and what is meant by the verses here are lessons and sermons, and it is clear that the one who He learns and is considered a true believer who gives thanks in times of prosperity, is patient in times of calamity, and is diligent and diligent in relieving himself of what he suffers from.

(And when Moses said to his people, "Remember the blessings of God upon you when He delivered you from the people of Pharaoh. They inflicted on you an evil torment and slaughtered your sons." And they spare your women, and in that is a

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great test from your Lord.) Moses (peace be upon him) reminded the Children of Israel of what Pharaoh had done to them, of slaughter and slavery, and of the blessing of salvation from that, and he commanded them to remember God and thank Him for this blessing... but they did not remember Him or thank Him, rather they disbelieved in God, denied His blessings, and rebelled against Him and their Prophet Moses, and they said to him: Show us God openly, and they said to him: Go, you and your Lord, and fight... and they passed by a people who were worshiping Him. Idols for themselves, so they said, O Moses, make for us a god as they have gods. Then they worshiped a calf, with a mooing body, as a reward for God who saved them from the torment of Pharaoh. And when Moses despaired of them and was fed up with them, he turned to God and said: My Lord, I have no control over anyone but myself and my brother, so separate us from the immoral people. What wonder after this if the Jews deny the blessing of the Muslims upon them on the day the world rejected them, as there is no Does America, England, or West Germany take them as loyal brokers and guard dogs for colonialism and Nazism? The equivalent of this verse is mentioned in Part 1, Page 98, Verse 49 of Surat Al-Baqarah.
(And when your Lord declared to me: If you are grateful, I will certainly increase you; but if you disbelieve, indeed My punishment is severe.) What is meant by disbelief here is disbelief, which is disobedience to the benefactor and denial of his blessing, because the talk is about the ungratefulness of the Children of Israel for God's blessings, and because gratitude is matched by disbelief, not disbelief, and they were mentioned in one verse. The commentators, or many of them, said: What is meant is that God bestows blessings

He bestowed upon his servant a blessing, and he thanked it and acknowledged it to God. May God perpetuate and multiply this blessing upon him. They said this, taking into account the well-known saying: "With gratitude, blessings last."

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In our opinion, what is meant by increasing the blessing here is its increase in the hereafter, not in this world, because it is certain that what is meant by severe punishment for disbelief is the punishment of the afterlife, so the reward for gratitude is also the same, and it is proven from the Messenger of God (may God bless him and grant him peace) that he equated giving between the good and the bad, and Imam Ali (peace be upon him) said: If the money was mine, I would equalize them, so how, when the money is God's money? .. This, until we see money accumulating and flowing to tyrants as they become more arrogant and tyrannical .. Yes, if what was meant by gratitude was preserving money and managing it well and investing it, then the commentators' words would have a basis, but it is contrary to what is apparent, and not even among the commentators themselves said it.

(And Moses said, "If you and all who are on earth disbelieve, then surely God is All-sufficient, Praiseworthy.") Praise be to God and not to anyone else, and to be dispensed with by Him and not by anything else. Instead of this statement from Moses, despite his burning and despair of the Children of Israel and their guidance. Has there not reached you the news of those before you? Verse 9-12:

(Has there not come to you the news of those before you, the people of Noah, Ad, and Thamud? And of those after them, no one knows except God. Their messengers came to them. With clear proofs. They put their hands in their mouths and said, "Indeed, we disbelieve in what you were sent with, and indeed, we are in doubt about what you are calling us to, doubtful." (9) Their messengers said. Is there any doubt about God, the Creator of the heavens and the earth, who calls upon you to forgive you of your sins and to delay you until an appointed time? They said, "You are only human beings like us." You want to turn us away from what our fathers worshipped, so come to us.

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With clear authority (10) Their messengers said to them, "We are but human beings like you, but God bestows favor on whomever He wills of His servants, and it is not for us that we should come to you." With authority except by the permission of God, and in God, let the believers put their trust. (11) And what is ours is that we do not put our trust in God, and He has guided us on our paths, and we will certainly be patient over what you have harmed us, and in God. Let those who trust put their trust (12))

the language :

A suspicious doubt, like a shady shadow, and a strange wonder, and a strange, meaning strong, and a night, like a night, and an allil night, meaning long and very black. And the authority is the argument and the proof.

Parsing:

The people of Noah replaced those before you, and those after him are sympathetic to the people of Noah. In short, only God knows the condition of those after them. Many said, including Al-Zamakhshari and Al-Baydawi, who said: It is objectionable. We did not realize the basis of the objection because it only occurs between two matters, each of which requires the other, and there is none of that here because the phrase "their messengers came to them" is an appeal that has no place in the parsing. It is as if a questioner is asking: What is the news of those before them? He replied: Their messengers came to them, etc. And in their mouths it was said: in here meaning to, meaning to their mouths. Is there a doubt in God that is a subject and a predicate, and the interrogative is a denial, and fatir is an attribute of God. The source attributed to us is that we bring you the authority of the name Kan, and we have the news of it. And we do not have (what) is an interrogative in the nominative position in the beginning, and we have a predicate, and the source of "not to rely" is in the genitive case with a deleted "fi." Abu al-Baqa said: It is permissible for it to be a state of affairs, i.e., not trusting.

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Meaning:

(Has there not come to you the news of those before you, the people of Noah, Ad, and Thamud? And of those after them, no one knows except God.) The context of the speech indicates that this is a speech from Moses (peace be upon him) to the children of Israel, not from Muhammad to the Arab polytheists or others, as was said. The meaning is that Moses said to the children of Israel as a preacher and warning: You have heard of Noah's flood, and of the calamities and great deeds that befell Aad and Thamud, and many others whose number no one knows except God.. God Almighty did that to them because they disobeyed the messengers and rebelled against their call. Do you not consider and learn from the empty nations? Moses said this to his people, and more than this, but Israel is the same first and last.

(Their messengers came to them with clear proofs.) Every messenger from God to His servants must be provided by God Almighty with a conclusive proof indicating that he is sent by Him to them, similar to an ambassador presenting his credentials from his country to the country to which he has been delegated an ambassador. Accordingly, what is meant by clear evidence is the miracles that indicate the prophecy of the prophets and their message (so they put their hands in their mouths). The pronoun refers to the people of Noah and those after them. Among those mentioned above, bringing the hand back to the mouth is a metaphor for intense anger and intense display of symptoms, and for example: (Bite your fingertips out of anger) –119 Al Imran. (And they said, "We disbelieve in what you were sent with, and we are in doubt about what you are calling us to.") The polytheists doubted or showed doubt about the sincerity of their prophets, and before that they had acknowledged their honesty and sincerity... and why? For nothing but because the prophets called on them to adhere to truth and justice, and to abandon injustice and falsehood. This is precisely the logic of opportunists in the past and in the present.

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They deny today what they admitted yesterday and vice versa, and the secret lies in profits and gains. They are with them wherever they are and will be.
(Their messengers said, "Is the Creator of the heavens and the earth in doubt about God?") Yes, it is most astonishing that they doubt in a place of faith, and believe in a place of doubt.. They denied their Creator and His oneness, and they believed in stones and worshiped them instead of God, which are the sculptures of their hands on which dogs and wolves urinate.. (They call upon you that He may forgive you of your sins). God Almighty is so generous and forgiving... He calls His servants to His pardon and mercy, and they turn away from Him to whatever

It harms them and does not benefit them (and delays you to an appointed time) and does not hasten the punishment, but rather gives you respite so that you may turn to maturity and guidance.
(They said, "You are nothing but human beings like us." This statement indicates the extent of their thinking, and that they believe that ordinary people do not have the right to assume leadership and high positions, even if they have reached the highest levels of sincerity, honesty, and sacrifice. (You want to avert us from what our fathers worshipped). Their fathers are dearer to them than God, and their imitation of misguidance is more deserving and more worthy of obedience to God than guidance, even if their fathers did not understand anything and were not guided.
(Then bring us clear authority.) The messengers came to them with powerful arguments and miracles that prove their sincerity, but the polytheists wanted special miracles of the kind that God Almighty referred to when He said: (If no treasure had been sent down to him or an angel had come with him) - 12 Hud, and his saying (and they said, "We will not believe.") Until you cause a spring to gush forth for us from the earth, or until you have a garden of palm trees and grapes, and through it

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you cause rivers to gush forth with great abundance." (Al-Isra' 90) They ask for a miracle, but through their stomachs, not through their minds.

(Their messengers said to them: We are but human beings like you, but God is gracious to whomever He wishes of His servants.) God is Wise, and because He is Wise and All-Knowing, He does not entrust His message except to someone who is worthy of it and possesses the qualities and qualifications to carry it and carry it out: (They said, "We will not believe until we are given the like of what was given to the Messengers of God. God knows best where He will place His message.") - 124 Al-An'am. (And it is not for us to bring you any authority except by God's permission, and in God let the believers put their trust.) See the interpretation of verse 38 of Surat Al-Ra'ad, verse 37 of Surat Al-An'am, vol. 3, p. 184, and verse 118 of Surat Al-Baqarah, vol. 1, p. 189.

(And why should we not put our trust in God, when He has guided us to our paths? And let us be patient over what you have harmed us. And in God, let those who trust put their trust.) We can summarize the meaning - although it is clear and needs no interpretation - that the messengers said to the polytheists: We convey information about God, and we call to Him, and we do not care about who manages and takes charge, and we do not care about what befalls us from those who harm you in this path, because we are confident of our Lord, and clear of our affairs, even if this question indicates: "And we have no choice but to put our trust in God."

If this indicates anything, it indicates that the prophets do not see anything in existence except God and in God alone.

Let us expel you from our land, verse 13-17:

(And those who disbelieved said to their messengers, "We will certainly expel you from our land or you will return to our religion." Then their Lord revealed to them, "We will certainly destroy the wrongdoers." (13) And We will certainly make you

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dwell in the land after them. That is for those who fear My standing and fear My threat. (14) And they sought victory, but every stubborn tyrant has failed. (15) Behind him is Hell, and it will be watered. Of purulent water (16) He swallows it and can hardly swallow it, and death comes to him from every place, but he is not dead, and behind him is a severe punishment (17))

the language :

Religion religion. They opened their doors, seeking conquest and victory over the enemies. If the Almighty is described by it, it means the Most High, whom nothing can reach, and if it describes a person, it means the Most High and arrogant, and it may be used to refer to the one who fixes things and redresses their brokenness. The stubborn person is the exaggeration of the stubborn person, and he is the one who opposes the truth even though he knows it. And pus mixed with blood. And he swallows it.

Parsing:

Or to return (or) meaning except that, such as when you say: I will not go or do such-and-such, meaning except

To do such and such. They opened with the letter 'Ali', so their Lord revealed to them. And what is dead (is) is a subject, the ba is an additional inflection, and the dead is a predicate.

Meaning:

(And those who disbelieved said to their messengers, "We will certainly expel you from our land or you will return to our religion.") The prophets called for the call of truth and justice with wisdom and good preaching, and they did not force anyone to adhere to their religion or belief because their call was based on the lack of coercion in religion, even if in its nature it was a revolution against the aggressors and exploiters. Hence, these people announced the counter-revolution against the

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prophets, and gave them the choice between exile and returning to disbelief. The equivalent of this was previously mentioned in verse 88 of Surat Al-A'raf, vol. 3, p. 363.

(Then their Lord revealed to them: "We will certainly destroy the wrongdoers and will make you dwell in the land after them. That is for those who feared my position" - that is, my presence and my power - (and feared My threat). After the matter regarding the polytheists reached the level of threatening the prophets with exile if they did not associate others like them, the will of God Almighty came to strike the tyrants with the final blow, and to bequeath to the believers their land, their homes, and their wealth: "And He bequeathed to you their land, their homes, and their wealth" - 27 Al-Ahzab.

Half solutions:

Two things are worth noting on this occasion:

The first: After mentioning the arrogance of the people of transgression and corruption, and their persistence in misguidance, He, the Almighty, said: Their fate is destruction and destruction as a result of their transgression and misguidance, and the outcome of the righteous is victory and empowerment on earth. This is the approach of the Qur'an in mentioning the causes with their reasons, and the results with their introductions. This method has its benefits, including encouraging the truth and doing good, and intimidating against evil and falsehood, and including that a person is optimistic about goodness. The outcome and the victory of truth, even if falsehood takes hold and does not surrender to its people, even if they rebel, pray, and roam, because the ball will be on them in the end, even if it lasts for a long time. And it happened

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Many preachers and pen-writers follow this method. They mention the wrongdoing of the person who did wrong, and then comment on it, confident that evil is not punished by anyone but its doer.

The second matter: God Almighty intervenes willingly to support the right, on the condition that they do not turn away from the truth, do not doubt it, do not compromise on it, do not accept half-measures, and seek a little of their right with a lot of the falsehood of God's enemies and their enemies. Experience has shown that half-measures benefit only those who transgress and cause corruption on earth, and that they always and always come in the interest of the invalid, because any Giving up the right is a gain for the invalid usurper, and a loss for the right and its people.. Here lies the secret in Imam Ali bin Abi Talib's steadfastness in the right, and his refusal of fair solutions in all their forms and manifestations.

(And they opened fire, but every stubborn tyrant was defeated. Behind him is Hell, and he will be made to drink of purulent water.) And pus is pus mixed with blood, and here it is a metaphor for what is difficult to drink and swallow because of its stench and filth, or its bitterness and sourness, or all of that. As for the pronoun "Istifathafatuha," it was said: It goes back to the Messengers. It was said: To the polytheists. It was said: to both of them together. The meaning is correct in all aspects, because the outcome was as it should be: victory for the believers and disgrace for the unbelievers. This is until the prophets asked God Almighty to help: (He said, "My Lord, grant me victory over the corrupting people." - 30 Al-Ankabut.) The polytheists said on the day of Badr: Oh God, grant victory to the highest of the two soldiers. Then God answered them by saying: "If you seek victory, then victory has come to you; if you refrain, it is better for you; but if you return, we will return." (Al-Anfal 19)

(He swallows it and can hardly swallow it) because of its stench, filth, heat, and bitterness (and death comes to him from every place) and here is a deleted genitive,

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meaning the causes of death come to him, surrounding him from six directions: his left, his right, his back, his front, above him, and below him (and what is By death) and if he died, he would be at ease, and the torment would be cut off from him, and God intended for him permanence and eternity therein: (And those who disbelieve - for them is the fire of Hell.

(And behind it is a severe punishment.) Among what was said in the interpretation of Al-Ghaleez here: that the torment

It is renewed now and then, now and then, and every situation is more severe and worse than the previous one. O God, pardon and be kind to those who believe in You, Your Paradise, and Hell, and do not absolve themselves of disobeying You, but covet Your mercy.

Your deeds are as ashes, verse 18-21:

(The example of those who disbelieve in their Lord is that their deeds are like ashes blown by the wind on a stormy day. They will not be able to gain anything from what they have earned. That is the far-off error. (18)) Have you not seen that God created the heavens and the earth in truth? If He willed, He could take you away and bring about a new creation. (19) And that is not powerful in the eyes of God. (20) And they stand out before God. All of them. Then the weak said to those who were arrogant, "Indeed, we were your followers. Are you free from anything from us from the punishment of God?" They said, "If God had guided us, we would have guided you. It is equal to us." Are we fearful or patient? We have no protector. (21)) the language :

They appeared to God, they appeared to Him. And driving singers. And Muhais is a refuge and a smuggler.

Parsing:

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There are sayings about the parable of those who disbelieve, the most likely of which is our opinion and that of Abu Hayyan Al-Andalusi

(Proverb) is a first subject and their actions are a second subject, and karmad is its predicate, and the second subject and its predicate is the predicate of the first subject. On a day related to something immediately deleted by the wind. Asif is an adjective for the wind, and its active participle is deleted, meaning its wind is windy. That is a subject, and misguidance is a predicate, and it is a disjunctive pronoun that has no place in grammatical analysis. Of torment is related to a deleted adverb from something, and the adverb is given precedence over its owner because its owner is an indefinite noun, and from something (from) is superfluous according to Abu al-Baqa', because it is in the context of an interrogative, and it is similar to negation, and something is a sung object because it means you prevent, and the estimation is whether you prevent us from torment at all.

Meaning:

(The example of those who disbelieve in their Lord is that their deeds are like ashes blown by strong winds on a stormy day.) Many commentators said: What is meant by the verse is that the infidel will not be rewarded for an act of righteousness, such as charity and the like... In our opinion, whoever does good for a human motive has done God's work, whether he wanted it or not. There is no doubt that whoever works for God, his reward is due to God because He is just and wise, and He rewarded him in some way, either in this world, or in the afterlife by reducing the torment, and it is not necessary that he should not enter Hell at all. God's blessings are countless in quantity and quality. We talked about this in detail when interpreting verse 178 of Surat Al Imran, entitled: "The infidel and doing good," vol. 2, p. 211.

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Accordingly, the meaning of the verse is that any person who does good for a commercial motive, not a humanitarian one, such as one who spends on charitable projects on election days, does this and the like is nothing in the sight of God, rather it is more like air in a net, or ashes blown away by the wind, whether the worker is a Muslim or a non-Muslim. Imam Ali (peace be upon him) said: "Work without hypocrisy or reputation, for whoever works for other than God, God will entrust him to whomever he works for."

You ask: If this ruling applies to the infidel and others, then why does the verse mention the infidel alone? The answer: Mentioning the infidel in particular does not negate the ruling on someone else. Rather, he is specifically mentioned because he is the most visible individual.

(They will not be able to obtain anything from what they have earned. That is the far-away misguidance.) The pronoun "they cannot" refers to the word "unbelievers", and the meaning refers to everyone who works and does righteousness with a commercial intention. What is meant is that whoever does a work in which neither God nor humanity has a share will not benefit from his work tomorrow, because it is just like ashes flying in the air, and its doer is misguided, and even further astray, because in this work he is stripped of every reason that connects him to God and humanity.

(Have you not seen that God created the heavens and the earth in truth? If He willed, He could take you away and bring about a new creation. And that is not difficult for God.) The meaning of: Did you not see, did you not know? The speech is directed to everyone who reads and hears it. The word of truth indicates that God Almighty did not create anything except for a reason that required it: "And We did not create the heaven and the earth and all that is between them void. That is the assumption of those who disbelieve." (Surat 27). He would have annihilated them

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all, and brought in other nations who would work for Him alone and not associate anything with Him, because He has power over all things, and nothing is more evidence of that than the creation of the universe and its wonders.

The oppressor and the oppressed:

(And they all appeared before God.) They appeared in the past tense, and what is meant by it is the reception because it is certain to happen, and the meaning is that humans and jinn, angels and devils, all of these will appear to God on the Day of Resurrection, and there is not one of them who does not know with certainty that he has revealed himself to God in his true nature, even those who disbelieved in him and the resurrection.

(Then the weak said to those who were arrogant, "Indeed, we were your followers, so are you free from the punishment of God at all?") Every rational person is responsible for his work, whether he is strong or weak, a superior or a subordinate: (So by your Lord, We will surely question them all about what they used to do.) - 93 Al-Hijr. And they also do not say: (Not a word does he utter but there is a watcher with him.) Atid) - 18 BC. The follower asks: Should I follow guidance or misguidance? Did he support reformers or corrupt people? Also, the one who is followed is asked, and his responsibility is greater and greater, because he is responsible for himself and for

Other followers and rabble savages, so does he bear his burdens and their burdens? I do not know anyone who is more sinful than this oppressed tyrant except one who follows him and helps him in his oppression, and he knows it for what it is. The injustice of the oppressor is not worse in the sight of God than the patience of the oppressed in the face of injustice. The killing of the oppressed in the name of his right is testimony, and the martyrs are alive with their Lord and provided for. Did the oppressor dare to commit injustice except for the silence of the oppressed about

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him? If the oppressor knew that between the wings of the oppressed was a "Husayniyya" soul (1), he would protect him.

Whatever it is, what is meant by the weak in the verse is the weak in souls who follow the oppressor who has gone astray, while they are aware of his injustice and misguidance, out of greed for his prestige or money, or out of cowardice and in preference to safety and comfort, and in their ruling on responsibility and crime is one who follows the misguided person blindly, and in imitation of the masses or of friends and relatives.

God Almighty has depicted the position of those who follow the people of error and misguidance out of blind knowledge or ignorance. He depicted their position on the Day of Judgment with the tyrants with this dialogue: The weak in spirit and determination said to the leaders of the world and the charlatan leaders of the religion: We used to obey your command, and end with your prohibition.. And here we are now, as you see, in the hands of God, with no power or patience. He holds us accountable and punishes us for our obedience to you in denying the messengers, and in disobeying God. Will you protect us, even if only a little, from God's punishment and vengeance?

(They said, "If God had guided us, we would have guided you.") What is meant by guidance here is salvation and salvation from the punishment of God, because the answer comes according to the question, and the followers asked their followers to lighten a little of the torment for them, and the followers answered them: If we were able to ward off the torment, we would protect it from ourselves. This is the intended meaning of guidance here, and it is not correct without it (whether we are afraid or patient, we have no help). Where everything has ended, and there is no point in arguing or blaming, because the house is a house of reckoning and punishment, not a house of words and deeds.

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(1). A reference to the words of Al-Hussein bin Ali (peace be upon him): I see death as nothing but happiness, and life with the oppressors as nothing but suffering.

The promise of the Most Gracious and the promise of Satan, verse 22-23:
(And Satan said, when the matter was decided, "Indeed, God promised you the truth, and I promised you, so I appointed you as your successor, and I had no authority over you except that I called you." So you responded to me, so do not blame me, but blame yourselves. I am not your crier, nor are you my crier. Indeed, I disbelieved in what you associated with before. The wrongdoers will have a painful punishment. (22) And those who believe and do righteous deeds will be admitted into gardens beneath which rivers flow, to abide therein by the permission of their Lord. Their greeting contains peace (23))
the language :
What is meant by authority is authority. And your cry is your help. It is said, "He cried to me," and I cried to him.
Parsing:
The promise of truth is the addition of something to itself, such as the love of harvest and the Jami' Masjid. From Sultan (from) Zaida and Sultan is the name Kan. The source is that your supplication is based on the interrupted exception, because Satan's supplication has no authority. And you included its origin, you included me.
Satan's sermon:
We spoke in detail about the idea of Satan and Satan at the beginning of the first volume, and in Vol

The second, p. 324, and in general when interpreting the verses that included the mention of Satan... and here we return to the subject with a more comprehensive and broader statement, because the verse we are dealing with is one of the clearest

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indications of the existence of Satan, and that he is an established fact, even if his essence and identity are not addressed. Below we present the aspects that are related to this verse:

1 - God Almighty mentioned Satan in His Mighty Book in various terms. Sometimes God Almighty says of someone who says: The devils are of the type of humans and jinn, as in verse 112 of Surat Al-An'am: "The devils of humans and jinn inspire one another with ornamental speech." This verse indicates that every saying that appears to be mercy but contains torment on the inside is the work of Satan, whoever says it. Sometimes he says: Satan has soldiers and tribes, as in verse 95 of Surat Ash-Shu'ara: "And the soldiers of Satan are all." Verse 26 of Surah Al-A'raf: "Indeed, he and his tribe see you from where you do not see them." This verse indicates that the devils cannot be counted, and that they are not among the things that can be seen with the eye and touched with the hand. Thirdly, he says: Satan has companions and guardians, as in verse 38 of Surat An-Nisa: "And whoever has Satan as a companion, then he is a companion." And in verse 75 of Surah An-Nisa: "So fight Satan's allies." This word alone indicates that fighting the deviants and jihad against them is obligatory and inevitable, even if they are "Muslims." Fourthly, His wisdom and word are exalted: "Shall I inform you upon whom the devils descend? Upon whom shall they descend upon every sinful liar" - Al-Shu'ara' 222. This verse indicates that the devils are the deceitful liars.

As for the function of Satan and his soldiers, as defined by the Qur'an, it is to mislead and seduce people from the path of truth and goodness, not through coercion and coercion, but rather through whispering and embellishment, and seduction and camouflage. For this reason, we said and we repeat our statement: Anything that makes a person's evil deeds beautify, and desires him to do evil and corruption through temptations and attractions, is an accursed Satan and the accursed Satan, whether this beautifying and misleading thing is a human being or money. Or a face,

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or a book, or a newspaper, or whispering and self-talk, or something else seen or unseen..

This is the image of Satan reflected in our mind, as we follow and contemplate verses

God is in His Book, and we believe in them as we believe in Him and His Messenger. We leave other details and details to God's knowledge, and we are not responsible for them, nor are we obligated to do so. All we must do is not be deceived by temptations, nor rush after desires, nor listen to the deviant and misguided. If we tell ourselves about something of that, or a deceiver tries to tempt us to deviate from the intended path, we remember God and His promise. And His threat, and we stood at its limits, so that we would be a good example for His saying: (Indeed, those who fear, when a swarm of Satan touches them, will remember, and then they will see.) - 200 Al-A'raf. See Part 3, p. 440.

2 - There are desires and instincts in a person's soul, and they are stronger than any factor that pushes him to disobey God and disobey His command, because they come from the inside, not from the outside, and from the inside, not from the outside. If there is not within the person and his interior a greater and stronger force that deters the satanic tendencies and restrains them, the person will inevitably fall victim to whims and ambitions... and this deterrent force is not worship and prayer, nor knowledge and investigations. Nor virtues and virtues, nothing except piety with awareness, provided that the conscious pious person looks at everything through both of them. Piety without awareness, and awareness without piety, both are not something that resists temptations and stands in the way of desires. We have seen many pious people who are ignorant of themselves and their reality, and they consider desires as religion, and the goal as faith, and illusions or human demons portray to them that what is lawful is unlawful and what is unlawful is lawful. It is to these people that God Almighty referred, saying: (Those whose efforts have gone

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astray in the life of this world while they think that they are doing well) - 104 Al-Kahf. As for knowledge and reason without piety, they are the primary source of every vice and corruption on earth. The inevitable result of this is that the conscious without piety and the pious without awareness are both traps of Satan and his snares, and the latter is dearer to Satan's heart and higher in status in his eyes.

3 - (And Satan said, "When the matter has been decided.") Everything except God Almighty has a beginning and an end, and its beginning may be good in its appearance, and its end evil in reality, and vice versa. For this reason, it is not permissible to judge anything at its appearance and beginning as long as the end is in the world of the unseen. The people were delighted with "Qarun" when he appeared before them in his adornment, and they said: He is happy and great, until when the earth collapsed because of him, his home, and his wealth, they said:

He is wretched and reprehensible.. The world is a beginning, and the hereafter is an end, and in it the mask and cover are revealed, and every human being knows his destiny and fate, where there is no falsification or distortion, and this is the meaning of the Almighty's saying: (When the matter is decided).

4 - (Indeed, God promised you a promise of truth, and I promised you, so I broke your promise.) As for God's promise, it is resurrection, reckoning, and reward: "So by your Lord, We will certainly question them all about what they used to do" - 93 Al-Hijr. As for Satan's promise, it is in contrast to God's promise: no resurrection, no reckoning, no paradise, no hell: (It is only our worldly life, and we will not be resurrected) - 29 Al-An'am. This is what Satan used to say to his friends in this worldly life, where there is falsification and camouflage. But on the Last Day, where there is nothing but truth and justice, Satan will appear as he really is, and be truthful in his speech and tone, and before that he taught people lies and deceit.

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5 - (And I had no authority over you except that I called upon you and you responded to me) Satan has no power and no patience, by his confession, except the invitation of falsehood, misguidance, deception, and deception, and only those who are weak in mind, soul, and faith respond to him and his call. And his saying: "And I had no authority over you" is literally what it means. God said to him: (Indeed, over My servants you have no authority except those of the misguided who follow you) - 42 Al-Hijr.

6 - (So do not blame me, blame yourselves.) And if woe befalls the one whom Nimrod denounces, then how about the one whom Satan denounces? If people seek refuge from Satan, then what about those who are rebuked by Satan and from whom Satan seeks refuge? .. This is the fate of those who betray the truth and the righteous, support corruption and the corrupt, and croak with every croaker. We have seen many human devils deceive teenagers and the weak-minded, and tempt them to sabotage and spread chaos, until when they receive what their hands have earned, their devils say to them the same thing that Satan said to his followers and loyalists when he was judged and punished.

(I am not the one who cries out to you, nor are you the one who calls out to me) The one crying out is the one seeking help, and the one crying out is the one who is helping, and the meaning is that Satan will say tomorrow to his followers: I am of no use to you, nor are you of any use to me, and there is no connection between me and you (Indeed, I have disbelieved in what You were involved before.) Satan says to those who respond to him: You have obeyed me in what I called you to do.

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You made me a partner with God in the obligation of obedience, and I am innocent of polytheism and of those who associate others with Him, even if He made me a partner with God in anything, anything (Indeed, the wrongdoers will have a painful punishment). This is a resumed sentence and not one of the words of Satan. What is

meant by it is a promise and threat, and it may be the conclusion of Satan's sermon. It is interesting that some interpretations state that Satan delivered this sermon to the people of Hell from a pulpit set up for him. He must, of course, have delivered it with a great loudspeaker, because the listeners, who are all his soldiers and followers, are greater than the number of sand, pebbles, and dirt.

(And those who believe and do righteous deeds will be admitted into gardens under which rivers flow, to abide therein by the permission of their Lord. Their greeting therein is peace.) After God Almighty mentioned the deviants and their punishment, He mentioned the upright and their reward, as is the method of the Holy Qur'an. The equivalent of this verse is found in Surah Yunus, verse 10.

A good word and an evil word, verse 24-27:

(Have you not seen how God gives an example of a good word like a good tree with a firm root and its branches in the sky? (24) It yields its fruit at all times, by the permission of its Lord. And God sets forth parables for the people that they may remember. (25) And the example of an evil word is like an evil tree uprooted from above the earth, having no stability. (26) God establishes those who believe with firm words in the life of this world and in the Hereafter, and God misleads the wrongdoers, and God does whatever He wills (27))

the language :

It was said: What is meant by the good word is the word of monotheism and faith, and by the bad word is the word

Disbelief and atheism. What is correct is that what is meant by the first is the word truth, meaning truth, and by the second is falsehood, meaning falsehood. And firmly established. The sky is a metaphor for the height of the tree and the height of its branches and twigs. It was uprooted, uprooted, and eradicated. The decision is stability.

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Parsing:

How is the object presented to hit, and here it means to make. The word is a substitute for (for example) and good is an attribute of the word. And as a tree is a second attribute. Its origin is fixed, subject and predicate, and the sentence is also an attribute of a word. The sentence "that bears fruit" is an attribute of a tree. Every time is put in the accusative case as an adverb of time, because (when) is an adverb, so its ruling was given. It has an advanced predicate, an additional inflection, and a delayed subject matter.

Meaning:

(Have you not seen how God gives an example of a good word like a good tree?) It was said: What is meant by the good word here is the word of monotheism: "There is no god but God." There is no doubt that monotheism is the source and source of truth, and it is part of monotheism and sincerity to God alone that we interpret the good word as every word that benefits people and brings goodness and righteousness to them, even if it is in one of the directions, whether the word is for religion and Sharia, or for science and philosophy, or for literature and art.. Any person who has benefited people by his words or deeds is in agreement with the principles in this regard. Islam and religion, whatever it is and may be... and the best words and sayings are the word of revolution, and the angry cry in the faces of the unjust rulers, and those who support them among the hired and reactionary people because they are the root of the disease and the source of the affliction. Imam Ali (peace be upon him) said:

"All good deeds and striving for the sake of God when enjoining good and forbidding evil are but like a drop in a deep sea, and enjoining good and forbidding evil does not bring one closer to a cause, nor does it take away from one's provision. Better than all of that is a word of justice from an unjust imam." Because it is the

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primary source of all evil, so whoever strives against it and denounces it has struggled with sins.

All of them are combined in the person of this brutal ruler... and in the meaning of Imam Ali's word. These are hadiths from the greatest Messenger (PBUH). Everything that Ali, the Commander of the Faithful, has is a ray of the sun of Muhammad, the master of all creation.

There is nothing more clear that what is meant by a good word is a useful and beneficial word than likening it to a good tree whose (root is firm) cannot be shaken by hurricanes, nor can shovels overcome it (and its branches are in the sky) far from the pestilences and filths of the earth (it yields its fruit at all times, by the permission of its Lord), so it is not generous. Anna, and Anna is miserly, like a merchant who gives you if you pay, and withholds if you hold back. Rather, she gives forever and always (and God sets forth parables for the people that they may remember) so the ambiguous meaning is likened to the clear meaning so that people understand. All people are the path of guidance and they follow it, and the path of misguidance and they avoid it.

(And the example of an evil word is like an evil tree.) Every word that harms people and does not benefit them is evil and cursed, whether it comes from a Muslim or a non-Muslim, whether it is great or despicable. Indeed, the silence of a great person in resisting falsehood and advocating for the truth is considered one of the greatest crimes. In the hadith: The one who is silent about the truth is a mute devil. Gandhi wrote to Tagore: "You are a great poet, but you play while the house is burning... A beautiful song does not satisfy the hungry, nor cure the sick." (It was uprooted from above the earth whatever stability it had.) This is the truest example of falsehood and its people who rise and grow, and the ignorant person imagines that they are

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something huge, and they are only like a tree without roots and roots, whose height quickly becomes its lowest when the wind blows.

(God establishes those who believe with firm words in this life and in the Hereafter.) What is meant by believers is not those who say: I believe in God and His Messenger and the Last Day, and then he does not establish truth or reject falsehood. Rather, what is meant by believers here is those whom God has concerned by saying: (The believers are only those who believe in God and His Messenger and then do not doubt and strive hard. With their wealth and their lives in the cause of God - those are the truthful." (Al-Hujurat 15). They believed and expressed their faith in jihad and redemption. But if they claim to believe in God, and do not resist injustice and corruption with boldness and courage, then they are doubters, not believers.

The meaning of confirming them with established words in this worldly life is that God Almighty has told them in His Book and on the tongue of His Prophet that they are in His care and care, and that He is their guarantor, guardian, protector, and supporter. He also encouraged them and praised them for their honesty and sincerity, and the virtues they have. As for affirming them in the Hereafter with established statements, it is the Almighty's saying from Him who will say to them on the Day of Resurrection: (O my servants, do not fear upon you. Today, and you will not grieve." Al-Zukhruf 68.

(And God misleads the wrongdoers) through their disbelief, lies, and tyranny.. The Holy Qur'an often uses injustice in the sense of disbelief and polytheism, but what is meant by injustice here is one who wrongs himself with disbelief, and wrongs others with aggression and slander. Also, what is meant by misguidance here is torment, just as the Almighty says: (Thus does God lead astray who he is. Extravagant and doubtful) - 34 Forgiver. (And God does what He wills) of rewarding the righteous and punishing the corrupt, and there is no objection to His will.

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While I was about to interpret this verse, I read a statement in the Egyptian newspaper Al-Ahram, issue February 21, 1969, entitled "Is humanity witnessing the end of the nuclear war and the beginning of the germ war?" in which it said: "A new weapon has appeared on the horizon that is more dangerous and more cruel than nuclear weapons, which is the weapon of germs and the spread of epidemics. One of the effects of this weapon is that if a person touches a speck of it, his muscles shrink, his eyes bulge out, and he dies instantly. America and Britain have laboratories and factories that produce this weapon, and prepare it until the time of need. If the countries agree to ban the spread of nuclear weapons due to global pressure, the two countries will use epidemics of annihilation and destruction as an alternative to atomic bombs, hydrocarbons, and genetics. So does faith in God combine with the intention and determination to use this weapon? Does the prayer of those who support those with this intention and determination bring them any benefit to God?
They exchanged the blessing of God for disbelief, verse 28-31:
(Have you not seen those who exchanged the blessings of God for disbelief and made their people an abode of desolation? (28) Hell they find themselves in, and wretched is the abode. (29) And they have appointed rivals to God. To stray from His path

Say, "Have fun, for indeed your destination is to the Fire." (30) Say to My servants who have believed to establish prayer and spend from what We have provided them, secretly and openly before it comes. A day on which there will be neither trade nor breach (31))
the language :
The scourge of doom. And they pray there, enduring its heat. What is meant by selling here is ransom, and in exchange is friendship.
Parsing:

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Disbelief is the second object of the sentence. They would have changed it. Hell instead of the abode of destruction. Enjoy the answer to the request, which is few. And they perform the prayer, majjum with a deleted word, meaning to perform the prayer. A secret stands in the place of the absolute object, i.e. spending secretly and openly attached to it, and it is permissible for them to be infinitives in the case of the adverb, i.e. secretly and declaredly.

Meaning:

(Have you not seen those who exchanged the blessings of God for disbelief and made their people dwell in an abode of desolation, Hell, where they dwell; and wretched is the abode.) The pronoun "halo" refers to the leaders of disbelief and misguidance, and what is meant by the grace of God is faith and guidance, and the meaning is that you should not be surprised, O Muhammad, or O listener and reader, at the state of the leaders of disbelief and misguidance who chose misguidance over guidance, and hell over bliss, so they and those who followed them resided therein, and were firewood for it. The meaning of this verse is the Almighty's saying: "Those are they who have bought error in exchange for guidance, but their trade profited not, nor were they guided" - 15 Al-Baqarah.

Al-Tabari reported in his interpretation of this verse that Omar ibn al-Khattab said: "Those who exchanged the blessings of God for disbelief and brought their people into the abode of destruction are the two most immoral of the Quraysh: Banu al-Mughirah and Banu Umayyah. As for Banu al-Mughirah, you sufficed for them on the day of Badr, and as for Banu Umayyah, let them enjoy themselves for a while." (And they have appointed rivals to God to lead them astray from His path.) They made partners for God who loved them as He loved Him, and worshiped them as He worshiped Him.. It is clear that they did this with the intention of being guided, not to lead them astray from the right path, and for this reason the blame was in "to

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mislead" the blame of the result and the consequence, and the meaning is that the polytheists worshiped idols with the intention of being guided by them, and to bring them closer to God, so the result was misguidance, destruction, and distance from God and His mercy, so the blame here is completely Like the word in: They were born for death and built for ruin (Say, "Have fun, for indeed your destination is to Hell.") God commanded His Prophet to warn the polytheists of a bad outcome and fate, and to say to them: The enjoyment of this world is little, even if it pleases you, and the Hereafter is better for those who fear.. But.. Does the language of truth and reality work with those who are motivated only by profits and gains?

(Say to My servants who have believed to establish prayer) which reminds the praying person of God and warns him of torment and punishment, and creates in him a deterrent and a deterrent from sins and crimes, if he is truly one of the righteous believers (and they spend of what We have provided them secretly and openly). Zakat is the sister of prayer. This reminds the praying person of God, and this brings him closer to God. Its counterpart is mentioned in verse 274 of Surat Al-Baqarah, vol. 1, p. 425 (before a day comes in which there will be no exchange or exchange). The sale here is a metaphor for ransom, and the exchange is friendship, and the meaning is that whoever spends of his money for the sake of God will benefit from this spending on the Last Day, and whoever is stingy with it will suffer grief and torment, and nothing will benefit him on that day as there is neither ransom nor friendship, and its counterpart is mentioned in verse 18 of Surat Al-Ra'ad.

And He sent down water from the sky, verse 32-34:

(It is Allah who created the heavens and the earth and sends down water from the sky and brings it out

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of fruits as a provision for you. And He has subjected to you the ships so that you may sail in the sea at His command, and He has subjected to you the rivers. (32) And He has subjected to you the sun and the moon, moving about. (33) And He has subjugated for you the night and the day, (33) and has given you everything you asked for. And if you count the blessings of God, you will not number them. Indeed, man is an oppressor and an unbeliever. (34))

the language :

Persevering, meaning perpetual. It is said: So-and-so is diligent in work if he continues in it. The infidels are extremely ungrateful and ungrateful for blessings.

Parsing:

"Rizqa" is an object of "provide," and "fruits" is a condition that is presented, and the companion of the adverb is sustenance. And they are always like the sun and the moon. The second participle of "he came to you" is omitted, meaning he gave you something of everything you asked for.

Meaning:

Everything that was mentioned in these three verses has already been mentioned. The creation of the heavens and the earth was mentioned in verse 73 of Surat Al-An'am and others, and the sending of water from the sky was mentioned in verse 22 of Surat Al-Baqarah, and verse 18 of Surat Al-Ra'ad, and the flow of the astronomy was mentioned in verse 164 of Surat Al-Baqarah, and the subjugation of the sun and the moon in verse 2 of Surat Al-Ra'd, and the night and day in verse 67 of Surat Al-Baqarah. Yunus... God Almighty enumerated many of His blessings upon His servants in verses 3 and 4 of Surat Al-Ra'ad, and verses 143 and 144 of Surat Al-An'am.

It was mentioned repeatedly above with explanation and explanation, and the Almighty re-mentioned it or mentioned a part of it here on the occasion of the

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verse's reference to those who exchanged the blessings of God for disbelief. The meaning of these three verses can be summed up by the fact that God's blessings and blessings are countless, including the creation of the heavens and the earth, the sending down of water, the subordination of the astronomy, the sun, the moon, the night and the day, and bestowing upon the people something of what they asked for and what they did not ask for. However, many or most of them disbelieve in His blessings, and worship what does not benefit them or harm them.

Is man by nature a criminal?

On the occasion of the Almighty's saying: (Indeed, man is an oppressor and an unbeliever), we point out that psychologists disagreed regarding man: Is he a criminal by nature, and that he was born to attack those who did not attack him, and to disbelieve in the best of those who are good to him? In the year 1832, 528 psychologists gathered in America and discussed this issue. Most of them concluded that there is no evidence that humans have no escape from committing crimes. A group of them disagreed with that.

As for us, we believe that a person was not born a criminal, otherwise the obligation would be waived from him, and his account and punishment would be unjust and unjust, and religions and laws are nonsense and absurdity, since he, in this situation, is like a feather in the wind. Rather, a person becomes a criminal due to external factors such as hunger that turns him into a thief, and temptations that push him to betrayal and employment, and so on. And here the disparity occurs between individuals in themselves. Some Souls become weak in the face of temptations, and are overcome by desires, such as someone who has food and yet demands more of it by every means, or who commits adultery and has a wife who will free him from what is forbidden, or who conceals the truth or denies blessings out of greed for prestige or any benefit from the enjoyment of this world. There is no doubt that this person has sinned and committed a crime by his will, not by his nature, and this is

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what is meant by the Almighty's saying: (Indeed, man Because of the oppression of the infidels.) It is clear that a mere inclination toward what is forbidden does not make it permissible, as long as there is an opportunity to be patient and overcome this inclination. What is related to this research is presented when interpreting verse 9 of Hud.

Lord, make this country safe, verse 35-41:

(And when Abraham said, "My Lord, make this land safe, and spare me and my children from worshiping idols." (35) My Lord, indeed they have misled many of the people. So whoever follows me is of me, and whoever disobeys me, then you are Forgiving, Merciful. (36) Our Lord, I have settled some of my descendants in a valley near Your House without crops. Muharram Our Lord, let them establish prayer, so make the hearts of the people long toward them and provide them with fruits that they may give thanks (37) Our Lord, indeed You know what We conceal and do not declare, and nothing is hidden from God on earth or in heaven (38) Praise be to God who gave me Ishmael and Isaac in my old age. Indeed, my Lord He hears supplication (39) My Lord, make me an establisher of prayer and of my descendants, our Lord, and accept supplication (40) Our Lord, forgive me and my parents and the believers on the Day when the reckoning is established (41))

Parsing:

The country is a conjunction of this. And we believed the second object to make. The source is that we worship the genitive case with a deleted word. And from my offspring (from) to baptid, i.e. some of my offspring. And at your house is related to the deletion of the adjective wad. And let them establish the prayer with the lam for the reasoning, and establish the accusative case with implicit after the lam, and the infinitive is in the genitive case with it attached to Askan. There is an adverb of "ya"

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in “li”. And from my descendants is a conjunction of the yā’ in “make me,” that is, “and make of my descendants the one who performs prayer.”

Meaning:

(And when Abraham said, “My Lord, make this country safe.”) Abraham and Ishmael were the ones who built the House in Mecca: (And when Abraham raised the foundations of the House, and Ishmael) - 127 Al-Baqarah. Abraham called on his Lord to make the people safe for themselves in Mecca, and his call was answered, and the enemies were and still are meeting there, and they do not fear each other, and God Almighty referred to this by saying: (Have they not seen that We have made a safe sanctuary and that people are being kidnapped from around them) - 67 Spider.

(And keep me and my children away from worshiping idols.) It is impossible for Abraham to worship idols, and how could he have destroyed them with his own hand, and said to his people: (Do you worship instead of God that which does not benefit you in the least or harm you? 67 Prophets. But God's messengers and prophets - despite their infallibility - fear disobedience. This fear is one of the greatest acts of obedience, and whoever sees himself as pious and pure has opened the windows to Satan.

Prophets and the answer to prayers:

You ask: Abraham asked God to make his children believers, so that none of them would associate anything with God, and Abraham was a sent prophet who answered the call, knowing that many of his descendants polytheized and worshiped idols, and among them were the infidels of Quraysh who are his descendants and descendants? Al-Razi quoted five answers from the commentators, but the question still remains asking for an answer... What we see is that the truth of supplication is nothing but a request and a hope, whether it comes from a prophet or a non-prophet, and His

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Almighty wisdom may call for a response and He responds, or a refusal and He refuses. Not responding does not mean that the supplicant has no weight with God in order to harm the status of prophethood, and the infallibility of the prophets assuming that their supplications are not answered... No, if the question is rejected. Its mere appearance does not indicate the anger of the person in charge of the questioner, but rather it may indicate his love for him and his concern for his interests. Noah (peace be upon him) asked God to save his son from drowning, and the Lord answered him by saying: (So do not ask that of which you have no knowledge) - Hud 46.

In other words, the Prophet's supplication only expresses his love and desire, and there is no doubt that the prophets love and desire the faith of all people and to guide them to the truth. However, God said to the greatest Master of Messengers: (You do not guide whom you love, but God guides whom He wills, and He knows best. By those who are guided) - 56 Stories. If everything the prophets desired had been fulfilled, neither an infidel nor a criminal would have been found on its back, and the messengers of God, the infidels and the ungodly, would not have suffered what they suffered, especially their master and seal, who said: No prophet has been harmed as you have been harmed.

(My Lord, they have misled many people.) The pronoun "they" goes back to idols, and the meaning is that many people have gone astray because of the worship of idols, just as you say: Money has overshadowed so-and-so, meaning that it has overshadowed because of him (so whoever of my descendants follows me (is of me) by lineage and religion (and whoever disobeys me - indeed, you are Forgiving, Merciful). Whoever disobeys Abraham (peace be upon him) is innocent of him, even if he is the closest person to him, because whoever disobeys him has disobeyed God, but Abraham was forbearing and sheltered him just as the one who chose him

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as a friend and chose him described him. For this reason, he did not ask for punishment for the disobedient people from his descendants and other than his descendants, but rather he left their affairs to God and His forgiveness and mercy. It is clear that reason does not prevent pardoning the polytheists, because the punishment for polytheism is due to God. If He wills, He will punish, and if He wills, He will pardon, and there is no harm in pardoning anyone. As for the Almighty's saying: (Indeed, God does not forgive anyone associating partners with Him) it is auditory evidence, and we are talking about the rule of reason. See our interpretation of this verse in Part 7, p. 342.

(Our Lord, I have made some of my descendants dwell in a valley without crops near Your Sacred House, our Lord, so that they may establish prayer.) Abraham (peace be upon him) said this when he left Ishmael and his mother Hagar in Mecca, which is a desolate valley with no water or pasture, and nothing except the House of God in which prayers are performed and talbiyyat are chanted. To this end, Abraham settled some of his family and descendants in this desolate, barren place... But man does not live by prayer alone, rather he must also have bread, and so Abraham said: (So make... The hearts of some people long toward them, and provide them with fruits that they may be grateful.) If there is no seed or udder in the House of God, let people flock to it for worship or trade, bringing with them bread and fruit, and then Abraham's descendants will eat and pray and give thanks. Moses (peace be upon him) said: (My Lord, I am in need of whatever good You have sent down to me.)

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- 24 stories. Imam Ali (peace be upon him) said: "By God, he only asked for bread to eat."

A poet and jurist said:

Credit to the bread without which it would be

He never worshiped God

(Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from God on earth or in heaven.) After Abraham asked God for people to come to his house carrying bread and fruit for his family to worship God as He truly is with strength and energy, after this he said to God: What is my question and request, except as a supplication to you and humility, or as an acknowledgment that you are the Creator and Provider? As for our needs and interests, you know them better than we do. We asked them from you, or we did not ask. So Abraham's saying: What we declare means what we ask and request, and the meaning of what we hide is what we hide. We did not ask or demand.

(Praise be to God who gave me Ishmael and Isaac in my old age. Indeed, my Lord hears supplications.) This praise from Abraham includes a request for help from God for his sons Ishmael and Isaac, because Abraham had advanced in age and his time was approaching, so he entrusted the affairs of his family to God's care and care, and he did not build homes for them, hoarding God's money, and depriving him of God's children out of concern for the well-being of his family and children.

(My Lord, make me an establisher of prayer and of my descendants, our Lord, and accept my supplication.) The prayer that Abraham intended is not of the type of prayer that we pray, but rather of the type that God meant when He said: (Indeed, prayer forbids indecency and evil) - 45 Al-Ankabut. Hence, the jurists divided prayer into two types: a prayer in which only the obligatory prayer is performed, and the one who performs it is not rewarded. A prayer that fulfills an obligation and its performer is rewarded by God. It is the one that produces sincerity in work and honesty in dealing with people.

(Our Lord, forgive me and my parents and the believers on the Day when the reckoning is established.) When interpreting verse 74 of Surat Al-An'am, vol. 3, p. 212, we mentioned the difference between Sunnis and Shiites regarding the faith of

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Abu Ibrahim Al-Khalil (peace be upon him), and from what we said: This dispute in this issue and others like it is a futile dispute, and what is required of a Muslim is to believe in the infallibility of the prophets, but believing that their fathers were believers is not part of the Islamic doctrine, even if someone says: I believe in God and His oneness.

And by the prophets and their infallibility, and by resurrection and reckoning, and I neither prove nor deny faith from the fathers of the prophets. If anyone said this, we would say to him: You are a Muslim. You have what Muslims have and you owe what they owe.

The oppressor is heedless, not heedless, verse 42-45:

(And do not think that God is heedless of what the wrongdoers do. He only delays them for a day in which eyes will be fixed. (42) They will be calm, content with their heads. They will not turn away. To them is their turning, and their hearts are air. (43) And warn the people of the Day when the torment will come to them, and those who wronged will say, "Our Lord, have we delayed for a near term, we will be saved." I have called you and we will follow the messengers. Did you not swear before that you would not have any loss? (44) And you lived in the dwellings of those who wronged themselves, and it became clear. How We dealt with them and presented for you parables (45))

the language :

The object is raised, i.e. it rises, and the eyes are drawn to the limit of looking, and do not close their eyes to the horror of what they see. He came quickly and fearfully, and others rushed to the caller. And the ones whose heads are masked are plural masked with the addition of the meem and the kasra of the nun, and it is the one who raises his head frequently in fear. They do not turn their eyes towards them, meaning they do not blink their eyes out of fear and caution. The air in his saying:

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“And their hearts are air,” is a metaphor for the fact that their hearts are nothing. And the disappearance of the transition.

Parsing:

For a day after deleting the genitive, that is, delaying them for the reward of a day or the torment of a day. And they are lost

A state of conscience that delays them, and likewise a condition that keeps their heads hooded, and also a sentence that does not recoil. People is the first object to warn and day is the second object on the deletion of the genitive, meaning the punishment of a day, and it is not permissible for day here to be an adverb because the warning will not be on the Day of Resurrection. Majzum answered the request, and he was the last of us. The active participle is deleted, meaning their situation becomes clear to you. How did we do with them? The grammarians said: How can only be an object, an adverb, or a predicate.

Meaning:

(And do not think that God is unaware of what the wrongdoers do. He only delays them for a day in which eyes will shine.) There are types of injustice: disbelief and polytheism in God is injustice, and assaulting one of the people’s rights is injustice, whether the right is material or moral, regardless of who the victim is, especially if he is weak, because injustice to the weak is the most obscene injustice, and whoever aids an oppressor or approves of his action or remains silent about him, while being able to attack him or to defame him, then he is a partner with him, and for this reason, Glory be to Him, does not neglect what the oppressors do.

We spoke about injustice when interpreting verse 148 of Surah An-Nisa, Part 2, p. 479, and we empathize with what we said there: God Almighty did not send messengers, nor did He send down books except to fight injustice and the oppressors. God described Himself in His Mighty Book as having vengeance, and if

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it were not for injustice, this description would have no meaning or effect. And no matter how long the oppressor's life lasts, God will take revenge on him with greater and greater severity. The Imam (peace be upon him) said: "God will take revenge on the one who wronged himself, food for food and drink for drink." Whoever wronged a person with one word, his punishment would be iron suppressors. So what about the one who turned the earth into hell and established in every part of it a base for death and a storehouse for weapons of annihilation and destruction? (They bow down, covering their heads, so that no air returns to them from their sides, and from their hearts there is no air.) Their eyes are fixed and they do not blink or blink out of astonishment and astonishment. They walk quickly and do not hesitate to do anything in response to the call of the preacher, raising their heads to the sky. Not one of them sees his foothold out of astonishment and astonishment. As for their hearts, they are air and emptiness, and terror has taken away all their feeling and awareness. Thus, every soul will be rewarded for what it has earned.

(And warn the people of the Day when the torment will come to them, and those who have wronged will say, "Our Lord, give us a delay until a near term. We will respond to your call and follow the messengers.") God sent His prophets and messengers to His servants, bringing good tidings of God's reward and warning of His punishment. The field before them was wide and wide when giving good tidings and warnings, but most people refused to do anything except repulsion, and they said to their messengers: Should I die, then be resurrected, then be resurrected? These are nothing but legends of the ancients... until when they stood before God and the cover was revealed to them, they said: Our Lord, give us some time, so we will listen and obey you and your messengers... They said this when it was too late. God commanded His Prophet Muhammad (PBUH) to warn the deniers and warn them of this day in which there is no end or return before they reach it, and to

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inform them of their fate if they persisted in stubbornness, and that they would say to God: We delayed a little to respond to the call of the messengers. The Prophet fulfilled the message of his Lord, so he informed and warned, but ambitions and benefits overpowered them, so they were among the losing people.

(Have you not sworn before that yours would cease, and lived in the dwellings of those who wronged themselves, and it became clear to you how We dealt with them and struck them? You have examples. With this entire speech, God is addressing the deniers who say to God: Bring us back to this world so that we may follow the messengers, and the result of what He answers them with is, the greatness of His word, that He asks them a question of rebuke and rebuke: Did you not swear, while you were in the life of this world, that there is no transition from the abode of this world to the abode of the hereafter, and that there is neither Paradise nor Hell? By this, Glory be to Him, He refers to what He narrated about them in verse 38 of An-Nahl: (And they swore by God the best of their oaths: God will not resurrect anyone who dies.) After this question or rebuke, God Almighty also says to the liars: You have known the condition of those who came before you, how We destroyed them when they rebelled, and made you live in their dwellings, and warned you not to do their actions, and We presented to you examples of them, but you did not take admonition and take heed... And now, when there is no going back or reparation, you say: We delayed a little! .. What kind of logic is this? ..And did God previously send to you messengers of play and jest, until He brings you back a second time, and sends to you true and true messengers? ..

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And they devised their deception, verse 46-52:

(And they have devised their devising, but with God is their devising. And if their devising was such that mountains would move away from it. (46) So do not think that God is breaking His promise to His messengers. Indeed, God Mighty, Possessor

of Vengeance (47) On the Day when the earth will be changed into another earth and the heavens, and they will emerge before God, the One, the Supreme. (48) And you will see the criminals on that day joined together in Shackles (49) Their robes are made of pitch, and their faces will be covered with fire (50) That God may reward every soul for what it has earned. Indeed, God is quick to reckon (51) This is a message to the people. And that they may be warned by Him, and that they may know that He is One God, and that those of understanding may be reminded (52)) the language :

They emerged, they appeared. And two tight horns. Shafad is the plural of shafad, which is shackle. Sarabil is the plural of sarbal, which is a shirt. Tar is a type of fat that is used to anoint camels when they are burned, and fire burns intensely in it. Their faces will be covered with fire, above them and covering them. Communication is sufficient, and from it is eloquence, which is sufficient explanation.

Parsing:

And with God, their deception is a subject and a predicate with a deletion of the genitive, i.e., knowledge of their deception. Even if it was their deception, Al-Baydawi reported on the authority of Al-Kisa'i that (an) is lightened from the heavy one and is neglected, and the lam came after it in "to disappear" to separate between the negative "anna" and the lightened one. And he breaks his promise to his messengers,

He left behind a second object so that you may think. At the same time (Mukhlif) needs two objects because it is an active noun meaning he broke, and it was added to the second object, which is his promise, and its first object is his messengers, and the original is he who broke his messengers and his promise, and a similar example is this one who gave Zaid a dirham, and the original is this one who gave Zaid a dirham. The day it changed (day) is the object of a deleted verb, that is, mention the day it

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changed. The earth is a first object as a substitute for the subject, and there is no second object because it is changed here in the sense of making, and the heavens in the nominative are a conjunction for the first earth, and other than the heavens are omitted due to the meaning of what came before them. And Mukrin is a state of criminals because it is seen here visually, and not in the heart so that it can be crossed into two objects.

Meaning:

(And they plotted their plan, but with God is their plan. And if it were their plan, the mountains would move away from it.) God Almighty never sent a messenger to his people except that he deceived and the people of corruption and misguidance conspired against him from the era of Noah to the era of Muhammad (PBUH): (And thus We have made for every prophet an enemy, the devils of mankind and the jinn, some of whom inspire one another with an ornament. "Speech is deception" - 112 Al-An'am. The causes of hostility are not limited to the opposition between faith and atheism, and between polytheism and monotheism. No, this hostility is a manifestation of a universal meaning and a general principle, which is the hostility between the call to truth and the people of falsehood in every time and place. In the common expression in this era: hostility and contradiction between revolution and counter-revolution. Whatever the reason for the deception and conspiracy, and no matter how great it may be. Of strength and severity, even if it removes the mountains from their places, God knows it and rewards its people with what they deserve.

We point out on this occasion that many men describe women as scheming and cunning, and they cite verse 28 of Surah Yusuf: "Indeed, your plot is great." Women have the right to rebuke men by saying that their cunning causes mountains to remove, and they cite this verse. This is, until the description of women as scheming came in the Holy Qur'an on the tongue of the Mighty One of Egypt,

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while describing men as cunning that removes mountains came on the tongue of God Himself. It is interesting that some men infer the cunning and severity of women from the verse that was revealed regarding men:

He distorts its pronunciation by putting (they) in place of (they) out of ignorance and haste, and recites the verse like this: Indeed, he is forced to remove mountains from him.

(So do not think that God will break His promise to His messengers) by supporting the truth and its people, and abandoning falsehood and its supporters. And God Almighty refers to His promise to the messengers by His saying: (God has decreed that I and my messengers will prevail. Indeed, God is Powerful, Mighty.) - 21 Al-Mujadala. (Indeed, God is Mighty, Possessor of Vengeance) He will avenge the guardians of truth from the guardians of falsehood (on the Day when the earth will be changed into other than the earth, and the heavens into other than the heavens), by turning the earth into scattered dust, as in verse 6 of Surah Al-Waqi'ah: (And it was as scattered dust.) As for the stars in the sky, they fall and scatter, as stated in Surah Al-Qiyamah, Al-Takwir, and Al-Infitar.

(And they stand out before God, the One, the Supreme.) On the exposed side there is no door or clothes, and among the things mentioned about the land of gathering and its characteristics are: It is white with a bottom of willows, there are no trees, mountains or valleys in it, a land as white as silver on which no blood has been shed, and no sin has been committed in it. The sky will become like mulch - that is, turbid oil - and its sun, moon and stars will disappear, and the mountains will become like dung - that is, fluffed wool.

Hell and hellish weapons:

(And you will see the criminals that day bound together in shackles, their garments made of pitch, and their faces covered with fire.) God Almighty mentioned in his

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book pictures of the torment of the people of Hell. Reading them sends terror into the hearts and souls, and chills through the skins and nerves. So what about those who taste and experience... And among these pictures are the criminals gathered, bound with shackles, wearing clothes of highly flammable material, and on their faces a covering and a covering of fire. Their food is from the Zaqqum tree, and their drink is from pus water. This is while they are in a hell that does not remain or leave. It throws sparks like palaces and mountains.

She asks: Doesn't this type of torment contradict God's dream, mercy, presence, and compassion? Isn't it enough to reward this weak person with his skin, flesh, and blood? Some of them answered this question by saying that what God Almighty mentioned are types of torment

His pictures are not true, but rather he intended to frighten people and deter them from crimes. If this respondent had returned to the Holy Qur'an, he would have found that God Almighty had previously known that many of His servants would come to mind this question, so He answered it in advance, and explained the truth in many of its verses, including what he mentioned here after mentioning the chains and the tar sheets without a break, which is his saying: (So that God may reward every soul for what it has earned. Indeed, God is quick. the account). Among them: "Will they be rewarded except for what they used to do?" - 146 Al-A'raf. And his saying: "They do not wrong even the slightest bit...and your Lord is not unjust to His servants." Among them: (And whoever brings an evil deed will not be recompensed except the like of it, and they will not be wronged) - 160 Al-An'am: "And those who have committed evil deeds will be rewarded with the like of it" - 27 Yunus. Among them: (Whoever attacks you, attack him in the same way as he attacked you) - 194 Al-Baqarah.

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The meaning of these verses as a whole is that crimes and misdeeds are of various types: some are small and despicable, some are major and dangerous, and that God Almighty has prepared for every crime its punishment on the basis of truth and justice. It does not increase, and it may be reduced according to what His great wisdom calls for. And the Almighty's saying: (For none will be rewarded except the like of it) is clear in that, and even limited.

Yes, here is a question that every rational person should ask, which is: Who deserves this kind of severe, painful torture? Is there a crime that deserves all this great and permanent punishment that has a beginning and no end, as God Almighty said: "For them is the fire of Hell; it cannot be finished off against them, so they die, and its torment will not be lightened for them" - 36 Fatir.

The answer: Yes, there are criminals among people who deserve this type of painful torment and much more. Among those who fight the truth or conceal it knowingly, whether this truth belongs to God or to people... And greater crimes than them are the war merchants who have prepared infernal weapons to shed blood and destroy life, such as atomic bombs, hydrogen bombs, and toxic substances that kill hundreds and even millions in just a few minutes. Any punishment meted out to the murderers is less than what they deserve. Chains, handcuffs, and flames are nothing short of destroying the country, displacing the people, maiming them, and killing them by the hundreds of thousands. Then, are the sparks flying from hell worse in effect than the atomic bomb that was dropped on Hiroshima, knowing that their ratio in terms of effect is to the bombs that the murderers have now in proportion?

One to a thousand? Are the food of Zaqqum and the water of pus more deadly to bodies and souls than the weapon of germs that the enemies of God and humanity are now using in Vietnam, and before in Korea?

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It was previously mentioned when interpreting verse 27 of this Surah that if a person touches a speck of the weapon of germs, his muscles contract, his eyes bulge out, and he dies instantly. After this, does any rational person doubt that dreaming about the owners of this weapon is unjust, that showing mercy to them is a sin, and that if they were punished with more severity than the torment of Hell, their punishment would be true and just? Is any kind of torment too much for someone whose thirst is quenched only by the blood of thousands, and whose hunger is satisfied only by the sustenance and capabilities of millions? If there was no evidence of resurrection and reckoning other than the existence of these injustices, it would be enough, because if this world were everything, and there was no other world behind it in which rights were restored to their owners and every oppressor found the reward he deserved, then death would be better than life, and injustice would be better than justice. (This is a message for the people, so that they may be warned thereby, and so that they may know that He is One God, and so that those of understanding may be reminded.) This is a reference to the Qur'an and everything it contains, including the aforementioned threats and warnings. What is meant by conveying is sufficiency, and the meaning is that God Almighty revealed the Qur'an to His Prophet, and it is sufficient and complete with everything people need in matters of their religion and world. It also teaches them about the oneness of God and His justice, and warns them against disobeying His commands and prohibitions.

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Part fourteen

Surah Al-Hijr

Surah Al-Hijr

Meccan, and its verses are 99.

In the name of God, the most gracious, the most merciful

Those are the verses of the Book, verses 1-5:

(Those are the verses of the Book and a clear Qur'an. (1) Perhaps those who disbelieve wish they were Muslims. (2) Leave them to eat and enjoy themselves, and to inspire them with hope, for they will They know (3) And We destroyed not a single town except that it had a known Book (4) No nation has preceded its term nor will they delay it (5))

Parsing:

Lord is a preposition, and only indefinite nouns are used, and if it enters what it has to do, it stops working except rarely, and when it stops working, it enters definite nouns and verbs as in the verse, and Abu Hayyan Al-Andalusi said: "And despite the frequent occurrence of Lord in the speech of the Arabs, it did not appear in the Qur'an except in this place. Even if they were Muslims (lo) for wishful thinking, and it was said: It is a masdar in the sense that: And the accusative masdar is the object of yūd, meaning that those who disbelieved would wish for them to be Muslims. From the village (of) Zaida Bedouins, and the village of Mafa'ul We destroyed. Except that it has a well-known letter "waw" to improve speech, and it is permissible to delete it, as in verse 208 of

Surah Ash-Shu'ara': (And We destroyed not a city but it had warners.) It has an advance predicate and a delayed beginning and a known description of the book.

Meaning:

(Al-R) We have previously talked about something like it at the beginning of Surah Al-Baqarah (Those are the verses of the Book and a clear Qur'an). That is a reference to the same Surah that we are interpreting, and the intention is to inform that it is verses from the Book of God, and a clear Qur'an that distinguishes between truth

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and falsehood (perhaps those who disbelieve wish they were Muslims). Lord is here to multiply, and the meaning is that tomorrow every criminal will have his cover revealed, and he will wish that he were in this world among the pious who submitted to the truth and worked upon it. See the interpretation of the Almighty's saying: (Indeed, the religion with Allah is Islam), verse 19 of Surat Al Imran, vol. 2, p. 26.

(Leave them to eat and enjoy themselves and inspire them with hope, for they will come to know.) They preferred enjoying life rather than following the truth, so God Almighty threatened them with the painful torment that would befall them tomorrow (And We destroyed not a town except that it had a known Book.) It was as if a questioner was asking: Why did God not hasten punishment for those who rebelled against Him and His messengers? God Almighty answered that every punishment has a deadline, and that His wisdom is exalted. He has never destroyed a nation before except when its term has come, and the ignorant is he who is deceived by the deadlines (no nation precedes its term, nor do they delay it). See the interpretation of verse 145 of Surat Al Imran, paragraph: "The term is inevitable," vol. 2, p. 171.

Verse 6-18: You are crazy.

(And they say, "O you to whom the message has been sent down, indeed you are mad." (6) If you had not brought the angels to Us, if you are of the truthful. (7) We do not send down the angels except In truth and what

They would then be awaiting (8) Indeed, We have sent down the Remembrance, and indeed, We will be its guardian (9) And indeed We were sent before you among the sects of the ancients (10) And what comes to them of Messenger, except that they would mock him. (11) Thus do We cause Him to enter the hearts of the criminals. (12) They will not believe in Him, and the Sunnah of the ancients has passed away.

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(13) And if We had conquered Upon them was a gate from the sky, and they continued to ascend through it. (14) They would have said, “Indeed, our eyes have been intoxicated. Rather, we are an enchanted people.” (15) And We have placed constellations in the sky and adorned them. (16) And We have preserved it from every accursed Satan (17) Except for him who listens eavesdroppingly, then a clear shooting star follows him (18))

the language :

What is meant here is the Qur’an. Shiites are the plural of Shiites, which is the group that agrees on one principle of religion and belief. We will take it and enter it. And go up the stairs. It was closed and blocked, and what is meant by the zodiac here is the houses of the sun and the moon, as in most interpretations. A meteor is a flame from a fire.

Parsing:

If there is no request tool like Hala. And permission is the letter of answer and reward, and here it is in the meaning of reward due to a preordained condition, that is, if the angels had descended, the disbelievers would not have been given respite, so permission here conveys the meaning of lam which occurred in response to if. Likewise, the predicate of a deleted subject, meaning the matter is like this. Except for the one who eavesdropped on (from) in the accusative case on the interrupted exception, that is, but the one who eavesdropped.

Meaning:

(And they said, “O you to whom the message was sent down, you are crazy.”) A conscience they said goes back to the polytheists of Quraish, and they addressed Muhammad as the one to whom the Qur’an was revealed in sarcasm and disdain, because according to their logic and standards, he is a lunatic who ravens about the unreasonable, even though he was a mercy to the worlds, and humanity advanced

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through him for hundreds of years... The Qur'an is also inspired by madness, even if it is a miracle of miracles with its science and teachings.

This logic is not specific to idol worshipers, nor to heretics and atheists. It includes everyone who takes himself and his benefit as a measure of truth and a measure of justice, even if he says: There is no god but God and Muhammad is the Messenger of God. There is absolutely no difference between this utilitarian Muslim who acknowledged Muhammad's prophethood and the polytheist who denied Muhammad's prophethood. There is no difference except that this Muslim believed in Muhammad in theory and disbelieved in him in practice, and the polytheist denied him in word. In practice, the result in terms of work is the same.

(If you had not brought us the angels, if you were of the truthful ones.) This is from what the polytheists said to the Prophet (PBUH), and they stipulated for their belief in him that the angels should descend upon them from heaven and bear witness to Muhammad of his prophethood. So God answered them by saying: (We do not send down the angels except with the truth, and they would not then be given respite.) The summary of the answer is that God sends down His angels to the prophets and messengers to convey the message, and He does not send them down to the deniers and deniers except with torment and destruction, as He did to the empty nations. If God had responded to the polytheists by sending down the angels to them, they would have perished along with the last of them. The equivalent of the verse was preceded by a question and answer in Surah Al-An'am, verse 8, part 3, p. 164.

(Indeed, it is We who sent down the Remembrance, and indeed, We will preserve it.) What is meant by mentioning is the Qur'an. It was said: His pronoun goes back to Muhammad (PBUH), and that God protects him from his enemies. This contradicts the apparent meaning of the verse, so the pronoun must be returned to the Qur'an.

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You ask: From what does God preserve the Qur'an? If what is meant is that God protects it from distortion, as most commentators have said, then yesterday, Israel printed thousands of copies of the Qur'an, and distorted whatever verses it desired, including verse 85 of Surat Al Imran.

Which became in the Qur'an of Israel: "And whoever desires a religion other than Islam, it will be accepted from him." If what is meant by preservation is that no one can challenge it, then this is contrary to reality.

Al-Razi and Al-Tabarsi mentioned a number of answers, but they are not convincing. What we see is that what is meant by memorizing the Qur'an is that everything in it is an established and established truth throughout time, and it cannot be rejected or challenged with argument. Rather, as minds and sciences advance, new evidence of the truthfulness and greatness of the Qur'an appears, and this meaning in which we interpreted memorizing the Qur'an is indicated or felt by verse 41 of Fussilat (And indeed, it is a Mighty Book, to which falsehood does not come from Before him or behind him is a revelation from the All-Wise, the Praiseworthy.)

(And We sent before you among the sects of the ancients; and no messenger comes to them except that they ridicule him.) The speech by you is for Muhammad, and the followers of the first people of the past nations, and the meaning is that the matter of the polytheists with you is those who denied you, O Muhammad, and said about you that you are crazy, just like the polytheists of the past, no prophet came to them except that they lied to him and ridiculed him.. And despite this, the previous prophets were patient with the foolishness and ignorance of their people, so be patient and despair of them. The intention of this is to alleviate and provide relief to the Greatest Prophet (PBUH). Its counterpart is found in Surah Al-An'am, verse 34, vol. 3, p. 182.

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(Thus do We cause it to pass into the hearts of the criminals; they will not believe in it, and the Sunnah of the ancients has become void.) The pronoun we follow goes back to the remembrance in the previous verse: "It is We who sent down the remembrance," and the same is the pronoun "him," and the meaning is that the Qur'an does not enter the hearts of criminals into faith and belief, but rather into belittlement and mockery, and His saying: (They do not believe in it) is an explanation and interpretation of His saying: (We cause it to enter into the hearts of criminals)... As for His saying: (And the Sunnah of the first ones has fallen into disuse.) This means that the later deniers are like the previous deniers. Falsehood enters their hearts instead of the truth, and misguidance comes without guidance. As for attributing behavior to God Almighty, it is a matter of attributing a thing to a distant first cause, not to a direct, immediate cause, and this has been pointed out more than once.

(And if We had opened for them a gate from heaven and they continued to ascend through it, they would have said, "Indeed, our eyes have been dimmed." Rather, we are an enchanted people.) The stubborn people asked Muhammad (PBUH) in the previous verse to

The angels descend upon them, and God Almighty answered them there by saying that the angels descend upon the deniers and the stubborn with torment and destruction. Then, in this verse, God Almighty followed the previous answer by saying that if God opened the gates of heaven to them and they ascended therein with their bodies and saw the angels and other wonders, they would say: Indeed, Muhammad has enchanted our eyes and shown us imagination as reality and reality as imagination. Its counterpart was preceded in Surah Al-An'am, verse 7, vol. 3, p. 163.

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(And We have placed constellations in the sky and decorated them for the observers.) Some commentators said: What is meant by the zodiac is the stars. Others said, rather, what is meant by the phases of the sun and the moon, and whatever the meaning of the signs, the purpose of the verse is not to study astronomy in order to know the truth of the signs, but rather the first purpose is to contemplate God's power and wisdom in creating the heavens and the earth, and that the precision, organization and beauty in the universe is clearer in indicating the existence of God and His oneness than the descent of the angels, and all the miracles suggested by stubborn people.

(And We protected it from every accursed Satan, except for him who listens eavesdroppingly, and a clear shooting star follows him.) The people of pre-Islamic times believed that every priest had a devil who ascended to heaven and heard from the angels what they were saying about the people of the earth. Then the devil came down to the priest and told him what he heard, and the priest, in turn, spread it among the people. The two verses together are a refutation and denial of this myth, and that the devils cannot reach heaven under any circumstances, and his saying: (a visible shooting star) is a metaphor for the devils being too incapable and despicable to eavesdrop on the angels, as the people of pre-Islamic times claimed.

And We have extended the earth, verse 19-25:

(And the earth We have extended it and placed therein mountains and caused to grow therein every thing in balanced form. (19) And We have made therein for you subsistence, and for those for whom you have no sustenance) (20) And there is not a thing but with Us are its treasures, and We do not send it down except by a known measure. (21) And We sent

The winds are polluting, so We send down water from the sky and give you to drink, but you are not its keepers. (22) And indeed, it is We who give life and death,

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and We are the inheritors. (23) And indeed, it is We who give life and death, and We are the inheritors. We have known those who come forward among you, and We have certainly known those who will come later. (24) And indeed, it is your Lord who will gather them. Indeed, He is All-Wise, All-Knowing. (25)

the language :

Al-Rawasi Mountains. And the thing that is balanced and estimated is as much. The word "vaccinate" is the plural of "vaccinate" for trees and clouds.

Parsing:

The earth is the object of a deleted verb indicated by the existing one, i.e., We extended the earth, We extended it. And for whom you are not a Provider (from) is also the object of a deleted verb, i.e. We have provided for him for whom you are not a Provider. It was said: "Who" is a conjunction of the pronoun in the genitive case, and it is for you, that is, We have made for you and for those for whom you are not a sustenance provider on earth. And from something (that) there is a negative and from an additional inflection, and something is a nominative, and the predicate is a totality that we have its treasures. And pollen is a state of wind. (And indeed, We live) (We) is an emphasis on the noun that, and it may be a subject and we live as a predicate, and the sentence is a predicate that.

Meaning:

(And the earth We have spread it and placed therein mountains and caused to grow therein all things in weight.) We have previously discussed in detail what this verse contains when interpreting verse 3 of Surat Al-Ra'ad.

And the Almighty's saying: (Everything is balanced) is in the meaning of His saying: (And everything with Him is in measure) - 9 Al-Ra'ad. And His saying: (And He created everything and determined it with a precise determination) - 2 Al-Furqan. That is, the quantity of materials and elements, the shape and form, and the purpose

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for which it was created are taken into consideration. If chance and randomness had any effect on the existence of things, these provisions and management would not exist.

(And We have made for you therein subsistence.) The conscience in it returns to the land, and the means of living are agriculture, trade and industry, but living by plundering, plundering, cheating and fraud is the work of Satan, not the work of God and his creation.

(And for whom you do not provide sustenance.) For every living thing on earth, we are not its sustenance nor are we responsible for its sustenance. Rather, the purpose of this reference is to teach us that all living things live on God's provision, and no living person provides for a living other than Him at all, even the children that we support, and the animals and livestock that we own... for all of their sustenance is due to God alone, and not to anyone else.

(And there is not a thing but with Us are its treasures, and We do not send it down except in a known measure.) Al-Razi said: "The commentators have agreed that what is meant by the saying: (from something) is rain because it is the cause of livelihood and livelihood." What is correct is that what is meant by something in the verse is rain and other things, because it is indefinite in the context of negation, and its meaning is general, just as if you said: I did not see anyone. What is meant by sending down is giving, and according to a known amount, means of sustenance. The meaning is that all goodness is with God, and He gives it to the diligent workers, not to the lazy and effeminate: (It is He who has made the earth subservient to you. So walk in its paths and eat of His provision" - 15 Al-Mulk. See "Is livelihood a coincidence or fate" in vol. 3, p. 131.

(And We sent the fertilizing winds, and We sent down water from the sky and gave you to drink it, but you are not its keepers.) The winds are described as pollinators because they carry the rainy clouds, so they fertilize the trees with the rain that falls

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on them. Verse 57 of Surat Al-A'raf indicates this: "It is He who sends the winds bringing good tidings before His mercy, until when they carry - that is, they carry - heavy clouds, we give them drink to a dead land." See the interpretation of this verse in Part 3, p. 342. The winds are also described as pollinators because they transfer the pollen of male flowers to female flowers to produce fruits.

What is meant by the Almighty's saying: (And you are not its keepers) is not that all of the water is collected in a great reservoir with God from which water descends to the earth at any time He wills, as some commentators have said. Rather, what is meant is that God sends down water by the natural means of its descent, and the earth preserves it, and eyes take it out little by little to meet needs.

(And indeed, it is we who live and die, and we are the heirs.) We are the heirs, a metaphor for the fact that everyone on it will perish, and that nothing remains except the face of your Lord, the Possessor of Majesty and Honour. (And We have already known those who came forward among you, and We have certainly known those who will come back.) Al-Razi and Al-Tabarsi mentioned six sayings in the meaning of those who come forward and those who come back, and it is correct that what is meant by them is that God is not hidden. It has something of the conditions of the first and the last (And indeed, your Lord will gather them together. Indeed, He is Wise, All-Knowing). He will gather them all together for reckoning and reward, and He is Wise in this gathering of them, as the doer of good will find the reward for his good deeds, and the evildoer will find the punishment for his transgression, and He is also All-Knowing of who has done good and who has done evil.

Man is made of clay, verse 26-31:

(And We created man from clay, from hardened mud. (26) And the jinn We created before that from poisonous fire. (27) And when your Lord said to the angels,

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“Indeed, He is creating human beings from clay, from a boiling mud. (28) Then when I have shaped him and breathed into him of My Spirit, then fall down to him, prostrating to him. (29) Then all the angels prostrated. All of them (30) except Iblis, who refused to be with those who prostrated (31))

the language :

What is meant by man here is Adam, the father of mankind. And the clay is dry, uncooked clay

Cooking is pottery. The sludge is clay that turns black. The molded elderly person can be depicted on any body. The fire of toxins is very hot, and penetrates into the pores. And I finished it.

Parsing:

From hama instead of clay by repeating the preposition. The jinn is the object of a deleted verb, i.e. We created the jinn by creating Him, and they are all an affirmation for the angels, and all of them are a second affirmation.

Meaning:

(And We created man from clay, from hardened clay.) People talked a lot about the origin of man, and Drun was known to be a monkey, and we expanded the discussion about Drun and man when interpreting verse 11 of Surat Al-A'raf, vol. 3, p. 305. We now return to the topic in another way on the occasion of mentioning man and clay in the verse we are considering.

The path to knowledge is limited to experience, observation, reason, and revelation, and it is clear that through analysis in the laboratory we know the materials in the human being, but how the human being came to be, and in what form he was, does not answer this question, and what are the laboratories and laboratories. As for viewing, what human being saw and witnessed the beginning of the creation of the first human and how he was formed and existed? Nothing in the excavations clearly

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indicates the origin of man, and we explained that in the third volume, p. 305. As for the mind's question about the origin of man and how he was, it is exactly the same as asking: Who is the father of so-and-so, and was he tall or short? There is no way left to know the origin of man except revelation from the Creator of man.

Whoever follows the verse of the Wise Remembrance will find some verses that say: (And it is He who created from water human beings) - 54 Al-Furqan. Some of them say: (Like Adam, whom He created from dust, then said to him, "Be," and he was) - 59 Al Imran. And a third verse says: (It is He who created you

Of clay) - 2 Al-An'am," and clay is water and dirt and is not a third reality. The verse we are considering says: (And We created man from clay from hardened clay). Clay is dry clay. Sludge is a clay that changes to black, and Masnun is a clay that can be easily modified. Clay of all kinds is water and dirt, so the origin of the first human being was water and dirt, from which God created the father of humans and gave him life.

(And the jinn We created before from poisonous fire.) A group denied the existence of jinn, and some believers interpreted the jinn mentioned in the Qur'an by interpreting it as a distressed one that cannot be seen with the eye, that is, taking the linguistic meaning of the jinn of a thing if it is hidden from the eyes. Others said in the existence of jinn, and wrote books detailing their souls, their countries, their customs, their poets, their leaders, and the marriage of humans to them and their marriage to humans. We believe in the existence of jinn, for no other reason than because the revelation has proven it, and reason does not deny it. We do not believe anyone who claims to see the jinn or have contact with them, and we do not accept any talk about them unless the revelation says it explicitly. This verse and verse 15 of the Most Gracious have stated that God created the jinn from hell. So we believe that the origin of the jinn is from fire, but what fire, and how was creation? God

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knows best. As I read, I read that specialized scientists discovered a type of insect that only lives in toxic air, and another type that only lives in oil wells and flammable substances.

Accordingly, it is possible for the planet sun to have organisms whose composition is consistent with the heat of the sun, such as fish in water, a butterfly the color of a rose, and a turtle the color of a desert.

(And when your Lord said to the angels, "Indeed, I am creating human beings.") God said this to the angels, and the angels also said to him: Will you place in it someone who will spread corruption in it and shed blood? Our purpose in referring to the words of the angels is to draw attention to what we mentioned when interpreting verse 30 of Surat Al-Baqarah, that God Almighty has given them room for questioning and dialogue that resembles objection, then He made them understand the truth, and was kind in their answer... So perhaps those who consider themselves above reviewing any of His sayings due to His scholarly status and social status will learn from this. See Volume One, p. 81.

(of clay) dry, uncooked clay (of sludge) clay changing to black (smoothed) flexible that can be adapted and depicted in the form of a human being or something else (so when I flatten it) I have completed it (and breathed into it from my spirit) meaning I put life into it see vol. 2 p. 501 (so they fell) To Him prostrated, so the angels prostrated, all of them together, except Iblis, who refused to be with those who prostrated.) Its counterpart was previously mentioned in verse 34 of Surah Al-Baqarah, Part 1, p. 82.

God asks and Satan answers, verses 32-44:

(He said, "O Satan, why should you not be among those who prostrate? (32) He said, "I would not prostrate to a human being. You created him from clay, from fresh mud." (33) He said, "Then get out of it." For you are accursed (34) and the

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curse is upon you until the Day of Judgment (35) He said, “My Lord, give me wait until the Day they are resurrected.” (36) He said, “For you are of those who will be awaited.” (37) On the Day of the appointed time (38) He said, “My Lord, because You have led me astray, I will surely adorn for them in the earth, and I will mislead them all (39) Except Your servants among them.” The sincere ones (40) He said, “This is a straight path upon me.” (41) Indeed, over my servants you have no authority except those of the misguided who follow you. (42) And indeed, Hell is their destination. All together (43) It has seven chapters, and each chapter has a divided part (44))

the language :

“Rajim” means “thrown out,” and what is meant here is one who is expelled from God’s mercy, because whoever is expelled is slandered

With stones. And look at me, give me time. And a divided part, meaning that each group of Satan’s followers has a specific part in Hell.

Parsing:

Malik (what) is a subject, and yours is related to a deleted predicate for the subject, and the infinitive is that it is not in the genitive case with a deleted preposition, and the infinitive is related to what the predicate is attached to, and the estimation is, what made you not prostrate? No, the prostration of the Lām is an affirmation of the negation, and that it is implied after it, and the accusative infinitive is in the genitive case with it, and it is related to the omitted predicate, but that is, I was not prepared or created to prostrate to humans. Since I was tempted by the letter “Ba” to swear at Al-Baydawi, and what is the source and answer of the oath to “Azainen” and the like, then by Your glory I will mislead them all. And all of them confirm the conscience of their misguidance. Your servants are in the accusative case with the continuous exception of the aforementioned pronoun, and the faithful are an

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attribute of your servants. This is a subject, a path of a predicate, and a straight adjective. Except for the one who followed you (who) in the accusative position on the interrupted exception because the deviants are not sincere. And all of them confirm the conscience in their appointment.

Meaning:

God Almighty commanded the angels to prostrate to Adam as a prostration of greeting, not a prostration of worship, so they all obeyed, and Satan disobeyed. Scholars differed regarding the identity of Satan: Was he an angel and was expelled, or a demon from the beginning? This is a futile dispute, as long as Satan is reprehensible and defeated in every situation. When he refrained from prostrating, the Lord, may He be great, asked him:

(He said, O Satan, why should you not be among those who prostrate?) Are you higher in status and more honorable in status than those who prostrated to Adam?

(He said, "I would not prostrate myself to a human being whom I created from clay of hardened clay.") Satan disobeyed and rebelled for no reason other than fanaticism towards his origin and element, and everyone who is fanatical about his origin and element is cursed, reprehensible and accursed, just like Satan.

(He said, "Then get out of it, for you have been accursed, and the curse will be upon you until the Day of Judgment.") A pronoun of it refers to a high degree, and the meaning is that God Almighty expelled Satan from His mercy to His torment and vengeance, and made him cursed on every tongue until the Hour of Judgment as a punishment for his arrogance and his refusal to obey God Almighty.

(He said, "My Lord, wait for me until the day they are resurrected.") He requested this grace period due to a need that he will announce soon.

(He said, "You are among those awaiting the Day of the appointed time.") It is the hour of blowing the trumpet, which is indicated in verse 68 of Az-Zumar: "And He

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blew the trumpet and astonished all who are in the heavens and whoever is on the earth."

(He said, "My Lord, because You have misled me," that is, because You have tested me with the command to prostrate to Adam, who caused me to fall into error and disobedience.) "I will surely adorn for them on earth, and I will surely mislead them all, except Your servants among them." The sincere ones. Satan made a covenant with himself to avenge his tragedy on this creature, which was the reason for his expulsion from God's mercy to his curse.

(He said, "This is a straight path upon me." This is a reference to the protection of the sincere people from Satan and his temptation, and to Ali, that is, the Almighty is steadfast upon him, such as His saying: (Your Lord has written down upon Himself mercy) - 54 Al-An'am." The meaning is that God has decreed upon Himself that sincerity is the straight path, so whoever follows it will be saved, and whoever deviates from it will perish (Indeed, My servants, you have no authority over them except those who follow you of the misguided) who worship the dirham and the dinar, and sell the religion, the country, and the servants to everyone who will pay the price. As for the good and sincere ones. Satan is too humiliated and despicable to approach them, let alone his authority over them. The equivalent of these verses is presented in Al-A'raf, verses 11-18, vol. 3, p. 306.

(Indeed, Hell is the appointed time for all of them.) There, in the depths of Hell, Satan and his followers all gather together, and the one being followed disavows the follower, and each of them curses the other. See the interpretation of verse 22 of Surat Ibrahim, paragraph: "Satan's sermon."

(It has seven doors, each of which has a divided part.) It was said: What is meant by the chapters is the apparent meaning of them. It was said: Rather, what is meant by it are classes and roles, and that some of the fire

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On top of each other, and each layer has its own name, such as Hell, Hell, Laza, Saqar, Al-Khatma, and so on. Whatever is meant, the reality is known, which is that evil deeds have ranks and degrees, some of which are major and dangerous, some of which are small and despicable, and what is in between, and for each bad deed it deserves the amount of torment it deserves without any addition. We talked about this in detail at the end of Surah Ibrahim, entitled "Hell and the Hellish Weapons."

Indeed, the righteous will be in gardens. Verse 45-50:

(Indeed, the righteous will be in Gardens and springs. (45) Enter them in peace, secure. (46) And We will remove from their breasts whatever hatred is in their breasts. They will be brothers on beds facing each other. (47) In it no monument will touch them. And they will not be able to get out of it. (48) Inform My servants that I am the Forgiving, the Most Merciful. (49) And that My punishment is the painful punishment. (50))

the language :

Bed plural. And the monument is tired. And tell the news.

Parsing:

Enter it, meaning they are told to enter it. And in peace, related to a deletion immediately from waw, they entered it, i.e. safely. And we are safe again. Brothers, it is a case of the hidden pronoun in the deleted news that related to it in Jannat. That is, the righteous will reside in gardens, pure and loving. And they meet each other. And they (what) is negative and they are

A subject, with two nouns, a redundant inflected ba, and two predicate nouns. And (Indeed, I am the Forgiving, (I) is a disjunctive or affirmative pronoun, and the noun from (Indeed, I am the Forgiving) is in the genitive case with the deleted b. And my torment is the torment (He) is a dissociative pronoun.

Meaning:

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After God Almighty mentioned the outcome of the criminals and the transgressors, and that they will be gathered tomorrow bound in shackles, their garments made of pitch, and their faces covered with fire, after this God Almighty mentioned the outcome of the pious, and that they will be rewarded with luxury, security, serenity, and lasting comfort, and the following is the detail:

1 - (Indeed, the righteous will be in Gardens and springs). A good life in everything, from food and drink to appearance and beauty. (And in it is what the souls desire and what the eyes delight in) - Al-Zukhruf 71.

2 - (Enter it in peace and security). A good and safe life without fear or sadness.

3 - (And We removed the hatred that was in their breasts as brothers on beds facing each other) In addition to luxury, there is also serenity, where there is no hatred that boils in the hearts and melts them with regret, as is the case of the people of Hell whom the Almighty described by saying: (Whenever a nation enters, it will be cursed. Her sister) - 37 Al-A'raf.

4 - (No calamity will touch them therein, and they will not escape from it)... No poverty.. no sickness.. no fear.. no hatred.. and also no fatigue and fatigue.. and all of these descriptions are permanent, without any decrease or disappearance.

(Inform My servants that I am the Forgiving, the Merciful and that My punishment is a painful punishment.) In these two verses, God Almighty combined good news and warning so that the sinner does not despair of God's mercy and forgiveness, but rather returns to Him Almighty and repents. In order for the obedient person to beware of mistakes and corruption in his work, he should be cautious and humble and not be overwhelmed by arrogance and arrogance. Al-Razi said: When God mentioned forgiveness and mercy, he exaggerated his emphasis with three words: (I am), (I am), and the insertion of the alif.

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The blame is on the Forgiving, the Merciful. When he mentioned the torment, he did not say: (I) and (I), but rather he said:

My torment is etc.

Guest of Abraham, verse 51-60:

(And tell them about Abraham's guest. (51) When they entered upon him and said, "Peace." He said, "Indeed, we are among you. (52) They said, 'Do not be dismayed. Indeed, we give you good news of a knowledgeable boy.'" (53) He said, "You have given me good tidings that old age has overtaken me. So what do you give good tidings to?" (54) They said, "We have given you good tidings of the truth, so do not be of those who despair. (55) He said, "And whoever despairs of mercy?" His Lord, except those who are astray. (56) He said, "What is the matter with you, O messengers?" (57) They said, "Indeed, We have been sent to a criminal people. (58) Except the family of Lot. Indeed, we will deliver them." All of them (59) except his wife. We have decreed that she is of those who will leave behind (60))

the language :

Fear, despair, and despair. What's wrong with you? What is your business? And we decreed, or we knew, and the eternal and ever-lasting, and it may be used for those who went and passed away. What is meant by those who left behind here is that Noah's wife was one of those remaining in the city with those who were destroyed.

Parsing:

They said, "Peace" is in the accusative case, meaning, "We gave peace." And my age is related

Deleted immediately from the yaa fi bishratmoni, i.e. you gave me great good tidings. And who despairs (of) a beginner and despairs news. Al-Lot refers to the isolated exception of a criminal people. And his wife is the continuous exception to the pronoun "for their salvation."

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Meaning:

(And tell them about Abraham's guest.) The address is to Muhammad (PBUH), and the pronoun (they) refers to the servants of God mentioned in the previous verse. Abraham's guests were the angels who entered upon him (when they entered upon him and said, "Peace.") They greeted him, and he responded to them, as in verse 69 of Surat Hud: "They said, 'Peace.' He said, 'Peace.'"

(He said, "Indeed, we are fearful of you") because he offered them food but they refused it, so he denied them and became fearful of them. (They said, "Do not be afraid. Indeed, we give you good news of a knowledgeable boy.") of importance, and in verse 112 of Surah As-Saffat: (And We gave him good tidings of Isaac. A prophet from among the righteous.)

(He said, "You give me good news that old age has overtaken me. So what do you give good news to?") Abraham did not say this to doubt God's power, nor to despair of His mercy, but rather to be certain and reassured (they said, "We have given you good tidings of the truth, so do not be of those who despair." The angels thought from Abraham's question that he was despondent, so he corrected their suspicions and removed despair from him. (He said, "And who despairs of The mercy of his Lord, except those who go astray. His saying this is a clear indication that he did not ask in doubt or in despair, but rather he was sure and firm in the way (but that my heart may be at ease).

(He said: What is the matter with you, O messengers?) What is the mission for which you were sent - other than proselytizing -? (They said, "Indeed, We have been sent to a criminal people," and they are the people of Lot. (Except the family of Lot. Indeed, we will save them all.) And they are his elite and his faithful followers. (Except his wife. We have decreed that she will be of those who leave behind.) God destroyed her along with those who destroyed her because she was a hypocrite,

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conspiring against her husband, Lot, with his polytheist enemies. The equivalent of these verses was previously mentioned in Surat Hud, verse 69 and the following.

Al-Lot verse 61-72:

(So when the messengers came to the family of Lot (61) He said, "Indeed, you are a repugnant people." (62) They said, "Rather,

We have brought to you what they were wondering about. (63) And We have given you the truth, and indeed, we are truthful. (64) So take your family away in a portion of the night, and follow their paths, and do not If any of you turns around, go where you are commanded. (65) And We decreed for him that matter, that the people of these people will be cut off in the morning. (66) And the people of Medina came. They rejoice (67) He said, "These are my guests, so do not disgrace (68) And fear God, and do not be disgraced. (69) They said, 'Have We not forbidden the worlds?' (70) These my daughters said, You were doing (71) for your life. Indeed, in their drunkenness they become blind (72))

the language :

Al-Isra walking at night. And the parts of the night are a group of it. And follow their path, that is, be in their footsteps. We decreed for him and revealed to him.

Parsing:

The command is a conjunction or an alternative statement. The source is that "daabir these" instead of that matter, or in the genitive case with the deleted "ba," meaning we decided that "daabir" is these. And you become one of these people. A group of people rejoice in the situation of the people of the city. And about the worlds on the deletion of the added meaning, about the hospitality of the worlds. And for your age is a subject and the predicate is omitted, i.e. for your age is my section.

Meaning:

TAFSIR MUSHAF FATIMA ALEHA SALAAM VOLUME 4 BY AYATOLLEH DR SYED AMMAR NAQI NAQVI

God Almighty repeats the stories of the prophets and what happened to those who opposed them and resisted their message

This is so that we may learn and consider what was the outcome of those who deny the truth, and everything that was mentioned in these verses that we are considering has been previously mentioned in detail in Surat Hud, as well as in the previous section related to Abraham (peace be upon him), and for this reason we will be brief in the interpretation of these verses as we were brief in the interpretation of the previous verses.

(When the messengers came to the family of Lot.) The angels left Abraham and headed to Lot. When they entered, he thought they were guests, so he was fed up with them, fearing for them from his immoral people. (He said, "Indeed, you are a reprobate people.") I don't know you, and I don't know what you want. How did you enter this country, when its people are famous for what they do?

(They said, "Rather, We have brought to you what they were wondering about, and We have given you the truth, and indeed, we are truthful.") The angels revealed to Lot their true selves, and the mission for which they had come, which was to destroy the people of Lot. They used to come to men with lust rather than women, and their Prophet Lot used to warn them and warn them of a torment from heaven, so they complained and mocked. The angels said to Lot: We have brought you the torment that you warned them about, and they lied to you about it, and it will inevitably happen (so be captive). with your family at a break of the night, and follow their paths, and do not let any of you turn away, and go where you are commanded.) After they informed him of the occurrence of the torment, they ordered him to save himself and his family, by walking with them before dawn, while he was at the back of them, looking after them and checking on them, and not to let anyone look back, lest he see the torment and become alarmed and terrified.

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(And We decreed for him that matter, that the traces of these people would be cut off in the morning.) God revealed to Lot that He would eradicate the unbelievers from the last of them in the morning, and not a single eye or trace of them would remain.

(And the people of the city came rejoicing.) The immoral immoral people intended to be Lot's guests, rejoicing to give each other good news of this cold spoil, and the world turned black in Lot's face, as he had not yet known the truth about his hospitality, so he addressed his people gently (He said, "These are my guests, so do not disgrace them, and fear God, and do not be disgraced). Their fear of God, and there is nothing easier for them than him, and he sought help from their chivalry so that they would expose him and shame him in his guest, and they are the furthest of creation from chivalry and humanity.

(They said, "Have we not forbidden you from the worlds?") Did you see this arrogance and insolence? They became

They are the innocent and pious, and Lot is the guilty criminal..and why? Because they forbade him from socializing with people and receiving guests, but he did not stop! ..Aren't we exhausted? ..And this sodomite logic is the logic of every sinful transgressor who gives no weight except to his own desire and benefit. The Vietnamese are warmongers and bloodshed for the Americans because they refuse to be controlled by the United States as it pleases, and the Arabs are predatory monsters for the United States and England because they say: Palestine is for the Palestinians, not for the Zionists, and the colonial countries chant slogans of peace and freedom at the same time they strike vulnerable peoples with cannons and napalm bombs.

(He said, "These are my daughters, if you will do so.") He referred to the women of his people as his daughters, because the Messenger of the nation is like a father to all its members, male and female. Lot suggested to his people that they should leave the

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males and marry females as permissible and good. But their souls are only pleased with what is forbidden, and they only incline towards evil and sins. (By your age, they are blind in their drunkenness.) Many commentators said: The speech about your life is from God to Muhammad (PBUH). Others said: He was one of the angels for Lot, and perhaps this was closer to the apparent context. Whatever it is, the meaning is that the people of Lot are slipping into desire and misguidance, and are not returning to righteousness and guidance, no matter how diligent the guide and the advice of the guide.

The cry took them, verses 73-86:

(So the cry took them rising. (73) So We made the high therein the lowest, and rained down upon them stones of shale. (74) Indeed, in that are signs for those who seek success. (75) And indeed, they are For an established path (76) Indeed, in that is a sign for the believers (77) And if the companions of the grove were wrongdoers (78) Then We took revenge on them, and indeed they are a clear Imam. (79) And indeed the Companions of the Stone denied the Messengers. (80) And We gave them Our signs, but they turned away from them. (81) And they carved from

The mountains are secure homes (82) Then the cry seized them in the morning (83) But what they were earning did not avail them. (84) And We did not create the heavens and the earth and what is between them. Except with the truth, and indeed the Hour is coming, so forgive graciously (85) Indeed, your Lord is the Creator, the All-Knowing (86))

the language :

What is meant by shouting here is torment. And they are shining, that is, entering at the time of sunrise. Shale is fossilized clay. The plural of "mutawasim" is "mutawasim," which is the person with sound insight, and what is meant here is the wise person who benefits from sermons and lessons. What is meant by the people of

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the grove is the people of Shuaib, and the grove is the thick, twisted tree. The imam has various meanings, and what is meant here is the path. The owners of Al-Hijr were Thamud, a righteous people, and Al-Hijr is the name of the place in which they were, and it was said that every place surrounded by stones is called a Hijr, and beautiful forgiveness is forgiveness without reproach, as was reported by Imam Ali (peace be upon him).

Parsing:

They are shining with a state of conscience in their taking, and the same is becoming clear. And they are safe from Wāw, they are sculpting. Even if the companions of the tree (an) are lightened from the heavy one and neglected, the lam is added after it to separate it from the negative ann.

Meaning:

(Then the shout took them shining.) The pronoun (they) refers to the people of Lot, and the meaning is that the torment befell them at the time of sunrise (So We made the high therein the lowest and rained upon them stones made of shale). The pronoun “high” and “low” refers to the city of Lot, and this verse is preceded by one letter with the explanation in Surah Hud, verse 82.

(Indeed, in that are signs for the discerning ones) What is meant by the discerning ones here are the rational ones who consider and benefit from the admonitions (and indeed, it is a straight path) A conscience that it goes back to the city or villages of Lot, the lowly of which God made the high. The path means the road, and the established and established resident. The meaning is that the ruins of the city of Lot, which God destroyed, are still standing until the time of Muhammad (PBUH), and the road to it exists and is paved. The one who smells and the one who leaves passes by it, and sees the destruction and the ruins. The commentators said: This city was known as Sodom (Indeed, in that is a sign for the believers). That is, believers in God

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and the Last Day believe that the torment that befell the people of Lot was a punishment for their disbelief and misguidance, while atheists say: They are cosmic events and natural causes.

(And if the owners of the grove are wrongdoers.) The grove is a thick, twisted tree, and what is meant by its owners is the people of Shuaib. After God Almighty mentioned the destruction of the people of Lot, he referred to the people of Shuaib and that He the Almighty destroyed them for their disbelief and rebellion against the truth. We previously spoke about Shuaib and his people when interpreting verse 85 of Surat Al-A'raf, vol. 3, p. 355. It also comes in Surat Al-Shu'ara' (So We took revenge upon them. Indeed, they are a clear Imam.) The pronoun of them refers to the people of the grove, who are the people of Shuaib, and the pronoun refers to the city of Lot and the people of the grove, and what is meant by the imam here is the path, and the meaning is that the evidence and traces of the destruction of the city of Lot and the country of Shuaib are still there, and the path to it is clear and can be taken by everyone who wants to witness the effects of destruction and torment.

(And the owners of the stone denied the messengers.) The owners of Al-Hijr are Thamud, and their Prophet is Saleh, the owner of the camel, and Al-Hijr is the name of the place in which they were, and they did not deny except one messenger, who was Saleh. Rather, God Almighty said, "They lied to the messengers" in the plural form, because whoever denied one Messenger of God has denied all of the messengers. (And We gave them Our signs, but they turned away from them), even though it is sufficient and sufficient in indicating The truth, but it is not consistent with their desires and corrupt traditions (and they used to carve safe houses out of the mountains). Residing in a house of stone with safety from invasion was evidence of civilization in that era.. Among the signs that God gave them at the hand of the messengers was a camel, which they pummeled and said: O Saleh, bring us what you promise us if you are one of the messengers. (So the cry seized them in the morning)

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meaning the torment fell upon them at the time of dawn (so what availed them would not be of any use to them.) They were earning) the torment fell upon them,

The wealth they collected, and the houses and palaces they carved and built, did not find them. We previously talked about Salih and his people when interpreting verse 73 of Surat Al-A'raf, vol. 3, p. 350.

(And We did not create the heavens and the earth and all that is between them except with truth.) There is nothing in the universe that is not created for wisdom, including the destruction of the unbelievers from past nations. In the meaning of this verse, God Almighty says: "And We did not create the heaven and the earth and all that is between them void. That is the suspicion of those who disbelieve." (Surat 27)

(So forgive graciously). The speech from God to Muhammad in which he commands him to turn away from the polytheists and the ignorant, and not to concern himself with them, and the meaning of the verse is the Almighty's saying: (And be patient over what they say, and abandon them with complete abandon) - 10 Al-Muzzammil.

The Seven Repeated Verses and the Great Qur'an, verses 87-99:

(And We have given you seven of the repeated verses and the Great Qur'an. (87) Do not incline your eyes to what We have entertained pairs of them with, and do not grieve over them, and lower your wings. For the believers (88) And say, "Indeed, I am the clear warner" (89) Just as We sent it down to those who divide it (90) Those who made the Qur'an compact (91) But then is your Lord. We will certainly ask them all (92) about what they used to do (93) so declare what you have been commanded and turn away from the polytheists (94) Indeed, We are sufficient for you with mockers (95) Those who establish with God another god - they will know (96) And we know that your chest is distressed by what they say (97) So glorify the

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praise of your Lord and be of prostrate (98) And worship your Lord until certainty comes to you (99))

the language :

The seven repeated surahs are Surah Al-Fatiha because they are seven verses, and by reciting them they are repeated in prayer, and it was said that they are the seven long surahs at the beginning of the Qur'an: Al-Baqarah, Al-Imran, An-Nisa', Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus, as in Al-Tabari's interpretation. Or Anfal with repentance instead of Yunus, as in some interpretations. And do not lower your eyes, that is, do not look. What is meant by pairs is the categories, and the clarification is in the meaning paragraph. Lowering the wing is a metaphor for humility, and what is meant by the divided ones here are the Jews and Christians, given that they made the Qur'an into two parts, that is, parts, as they believed in some of them, and disbelieved in some of them. So declare what you are commanded, i.e. declare it publicly and implement it. What is meant by certainty here is death.

Parsing:

Seven of the repeated (from) Bayaniyah, meaning seven are the repeated, and like it: (So avoid the abomination of idols) - 30 Hajj" meaning the abomination are the idols. And pairs of the object of enjoyment. And just as We sent down the kaf in the sense of something like an adjective for an absolute object that is omitted, that is, We sent down to you the Great Qur'an in a way similar to what We sent down to the divided people. This parsing has some affectation, but it is easier than the rest of the aspects mentioned by the commentators. And those who made the Qur'an a definite adjective for mockers or a conjunction of statement.

Meaning:

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(And We have given you seven of the repeated verses and the Great Qur'an.) They differed about what is meant by the seven repeated verses, and the commentators mentioned five opinions, the most likely of which - as we see - is that it is Surat Al-Fatihah, as it has seven verses, and it is praised in prayer, and it combines mention of divinity and servitude. So, it is seven with its signs, and two with its attributes.
(Do not extend your eyes to what We enjoyed with a pair of them.) The pair is used by category,

Among them is the Almighty's saying: (In them of every fruit there are two pairs) - 52 Al-Rahman, meaning two types. And his saying: (And others of its kind are pairs) - 58 p. "i.e. types. And his saying: (Glory be to Him who created all pairs of what the earth grows) - 36 Yasin. Accordingly, what is meant by wives in the verse that we are interpreting is the types of infidels, the polytheists and the People of the Book, and in a second word, the infidels of all their types, and a pronoun among them refers to the infidels, and the sum of the meaning is, do not look, O Muhammad, or be concerned about what you see of the adornment that the types of infidels, polytheists and the People of the Book, enjoy (and do not grieve for them). The Prophet (PBUH) used to grieve and feel pain because of the polytheists' aversion and lack of faith. So the Lord, the Almighty, commanded him not to be concerned or indifferent, and something like it: (So do not let your soul go away from them out of grief. Indeed, God is All-Knowing of what they do.) - 8 Breakfast (and lower your wing for the believers). Be humble toward the good and sincere, because humility to them is humility to God, and arrogance toward corrupting traitors is jihad for the sake of God: "Those who are humble in the eyes of the believers are mighty in the eyes of the disbelievers" - 54 Al-Ma'idah.
(And say, "Indeed, I am the clear warner.") Muhammad (PBUH) called on people to call for the truth with arguments and proofs, and his call continues to exist with its

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evidence and proofs to this day and until the last day, and every sane person must look at it and contemplate it. If he believes in it, he is safe based on evidence, and if he rejects it, he is rejected based on evidence. As for whoever flees without looking, he will be blamed and held accountable (as We have sent down to the dividers who They made the Qur'an compact.) What is meant by the divided people is the Jews and Christians, because they are the ones who made the Qur'an a separate part, that is, they divided it and divided it into parts and parts, as they believed in some, disbelieved in part, disbelieved in what conflicted with their interests and traditions, and believed in everything other than that, and the bottom line is that God sent down the Qur'an to Muhammad just as He sent down the Torah to the Jews, and the Gospel to the Christians who believed in part of the Qur'an and disbelieved in part. What wonder is it that a book was sent down to Muhammad from his Lord, since more than one book had been sent down before him!

(By your Lord, We will certainly question them all about what they used to do.) In this verse, the Qur'an states man's responsibility for his deeds, and in verse 18 of Surat Q, he states man's responsibility for his words: (Not a word does he utter but there is a watcher by him, ever present). In verse 19 of Surat Ghafir, he states his responsibility for his goals and intentions: "He knows the deceitfulness of the eyes and what the breasts conceal." And when a person is certain that he has a capable and just watcher over him, he becomes fearful and pious... and it is impossible for life to be orderly.

Humanity without a sense of responsibility and commitment to it.

(So proclaim what you are commanded, and turn away from the polytheists) Call to your Lord with proof and proof, and do not care about the turning away of whoever turns away and the turning away of whoever turns away. (Indeed, We are sufficient for you with mockers.) The commentators, including Al-Tabari, Al-Razi, and Al-

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Tabarsi, mentioned that a group of Quraysh polytheists who had strength and power were mocking and mocking the Messenger of God (may God bless him and grant him peace). So God Almighty destroyed them with the simplest and easiest of reasons, and among these were Al-Walid bin Al-Mughirah, Al-Aas bin Wael, Adi bin Qais, and Al-Aswad bin Abd Yaghouth.

(And we know that your heart is distressed by what they say, so glorify the praises of your Lord and be among those who prostrate.)

It is natural for the Prophet (may God bless him and grant him peace) to be sad and in pain if the polytheists mocked him and said about him: He is crazy and slanders God. It is natural for his heart to become distressed by what the disbelievers say about him because he is a human being of flesh and blood who rejoices at what people rejoice with, and is saddened by what they grieve. But what is the relationship between sadness and worship, such that God Almighty commanded him to resort to it if he was sad and his heart was distressed?

The answer is that God Almighty did not command His Prophet to worship here to show him that chest tightness is a reason for the command to worship. No, the command to worship God is not restricted to joy or sadness. Rather, the command to worship here is a metaphor for relying on God and fearing Him alone if the Prophet (PBUH) experiences something that hurts and disturbs him, just as the Almighty says: Satan is tempted, so seek refuge in Allah. Indeed, He is All-Hearing, All-Knowing." - Al-A'raf 200. See vol. 3, p. 439.

(And worship your Lord until certainty comes to you.) What is meant by certainty here is death because it is an inevitable reality, and the intention is for a person to continue in worship and devotion to God for the duration of his life: (And He has enjoined upon me prayer and alms as long as I live) - 31 Maryam.

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Surah An-Nahl

Surah An-Nahl

128 verses.

Some of them are Meccan, some are Medinan, and they differed in the number of both Meccan and Medinan. It was said: Forty verses, the beginning of which are Meccan, and the rest are Medinan, and it was said: They are all Meccan except for three verses at the end of the surah.

In the name of God, the most gracious, the most merciful

God's command has come, so do not rush it, verse 1-4:

(The command of God has come, so do not hasten it. Glory be to Him and above what they associate with Him. (1) He sends down the angels by the Spirit of His command upon whomever He wills of His servants, if they warn. There is no god but Me, so fear Me (2) He created the heavens and the earth with truth, Most High above what they associate (3) He created man from a sperm, so then he is a clear adversary (4))

the language :

Glory be to the word of purity. God Almighty has risen above all that disgraces. What is meant by the spirit here is revelation, such as the Almighty's saying: (And thus We have revealed to you a spirit of Our command. You did not know what the Book was) - 52 Al-Shura. That is, and likewise We have sent down to you a revelation.

Parsing:

Glory be to Him is placed on the source. And by His command, that is, by His command. And if they warned (that) is interpreted to mean any. The pronoun "that"

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is for the matter, which is the noun that, and the sentence "there is no god but etc" is a predicate, and the noun of the word "that" and its noun and its predicate are in the genitive case with the deleted "ba". So fear its origin, so fear Me.

Meaning:

(The command of God has come, so do not hasten it. Glory be to Him and Most High above what they associate with Him.) The Prophet used to warn the polytheists and frighten them of a painful punishment, and they would respond to him with ridicule and urge him to hasten the punishment, and they would say to him: "Then rain down upon us stones from the sky, or bring upon us a painful punishment." - 32 Al-Anfal. God Almighty answered them that the punishment of God is coming, and everything that is coming is near. The Almighty expressed what will come in the future in the form of came, which indicates the occurrence of the action, because torment will inevitably occur, and everything that is necessary to occur, then the situation, the past, and the reception in it are the same. And tomorrow it will be said to them: This is what you were hasty about.. and there will be no answer unless they say: Oh, woe to us! We were heedless of this. Rather, we were wrongdoers.

(He sends down the angels with the Spirit of His command upon whomsoever He wills of His servants: Be warned that there is no god but Me, so fear Me.) What is meant by the spirit here is revelation because it is for souls just as souls are for bodies, and the bottom line is that God selects for His message those who are worthy of it, and this message is summed up in monotheism in belief and integrity in action, because everyone who fears God is on the path of safety and uprightness, and everyone who disobeys Him is on the path of destruction and misguidance.

(He created the heavens and the earth in truth, Most High above what they associate with Him) after God Almighty mentioned in the previous verse that there is no god but Him, He pointed in this verse to the evidence for that, which is that God created

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the heavens and the earth, and perfected their creation, and no one helped Him in that, and creation from nothing with these provisions and creativity is evidence of divinity, just as the uniqueness of creation is evidence. Oneness. See Part 2, p. 344, paragraph: "Guide to Monotheism and the Three Persons."

(He created man from a sperm, so he is a clear adversary.) After God Almighty pointed to the evidence of Oneness, He said: But this weak human being, whom We created from a drop of sperm, disbelieves in the blessings of the One who bestowed upon him, denies the existence of the One who created him, and worships what does not harm him or benefit him. It has been stated on more than one occasion that a person does not deviate from the right path except out of ignorance and imitation, or for personal gain. See the interpretation of verse 34 of Surat Ibrahim, paragraph: "Is man by nature a criminal?"

Cattle, horses, mules, and donkeys, verse 5–9:

(And the livestock He created for you; in them are warmth and benefits, and from them you eat. (5) And for you are camels in them when you give rest and when you set loose. (6) And they carry your burdens to a land that has not been You will not be deceived except through hardship to your souls. Indeed, your Lord is Most Compassionate, Most Merciful. (7) And horses, mules, and donkeys, you may ride them in adornment. And He creates what you do not know. (8) And upon God is the path, and some of them are unjust. And had He willed, He could have guided you all. (9))

the language :

Cattle are camels, cows, sheep, and goats. Warmth is what is used to keep oneself warm, and what is meant here is what is taken from the skins and wool of cattle for clothes and mattresses. And ornamental beauty. And when you rest, that is, you return the livestock in the evening from their pastures to their resting places. And

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when you set them free, that is, when you bring them out from their resting places in the morning to their pastures. And luggage weights. And with difficulty is a metaphor for fatigue and hardship. He intended the path to be the straight path that leads to the truth, and the unjust path that deviates from it.

Parsing:

Al-An'am is the object of a deleted verb, i.e. He created the cattle. He created them for you, and for you is related to their creation. It contains warmth as a subject and a predicate, and the sentence is a condition of cattle. And when the adverb is in the accusative case beautifully. And the news is that you were not. Horses are the object of a deleted verb, i.e., he created horses. To compose it is a present tense in the accusative case that is implied after the lam, and the infinitive in the genitive case is related to the deleted verb, and zeina is attached to the place of the infinitive in the genitive case because it is the object for its sake in the meaning, and it is permissible for zeina to be the absolute object of a deleted verb, i.e. and adorn yourself with it.

Meaning:

(And the cattle He created for you. In them are warmth and benefits, and from them you eat.) The Qur'an was revealed in an era in which agricultural and non-agricultural life was not regulated except by animals. God Almighty mentioned types of animals and their benefits in many of His verses with the intention of reminding us of God and His blessings upon His servants so that they may fear Him in their deeds and words. This includes what was mentioned previously in Surat Al-An'am, verse 142 et seq., Part 3, p. 273. And in the verse that we interpret, he mentioned three benefits of livestock: warmth, and what is meant is protection from the cold by what it takes. From the skins of cattle, their wool, their fur, and their hair... After warmth, God Almighty mentioned the word "benefits" without the alif and lam, and it applies to milk, ghee, and the tilling of the land, i.e. tilling it. As for his saying:

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"And from it you eat," it includes eating of its flesh and the flesh of its children, in addition to its wealth, which is referred to by the word "benefits."

(And there is beauty for you in it when you give rest and when you put forth.) What is meant by beauty here is the beauty of the livestock in their appearance and a fresh scent, especially if they are fat and abundant. And his saying: "When you rest" means when you return the cattle in the evening from the pasture to the pasture, and when you release them, that is, you take them out in the morning from the pasture to the pasture. This beautiful appearance of the three cattle, which are a fresh scent, brings comfort and joy into the souls of their owners, and makes them feel happy when looking at them.

(And you will carry your burdens to a land where you could not survive except through hardship.) After he mentioned

Glory be to Him, that among the benefits of livestock is food and clothing. He mentioned that they are a means of transportation and transporting weights and loads from one country to another. Were it not for them, a person would have to endure troubles and hardships (Indeed, your Lord is Most Compassionate, Most Merciful). Among His compassion and mercy is the harnessing of livestock to facilitate interests and alleviate pain.

(And horses and mules and donkeys for you to ride and adorn them) After God Almighty mentioned the benefits of the three livestock, He referred to the benefits of horses, mules and donkeys, the most important of which was riding and adornment in that era (And He creates what you do not know). Every scholar of his time and life has interpreted this sentence through it. Some of the ancients said: What is meant is that God creates many kinds of animals, plants, and inanimate objects that people do not know. Al-Tabari said: The meaning is that God creates for the people of Paradise types of bliss, and for the people of Hell types of torment

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that no eye has seen, no ear has heard, and no human heart has ever thought of. Some recent commentators, including Sheikh Al-Maraghi, said: "This is a reference to the plane, the car, and the like." The meaning that is appropriate for the context - as we see it - is that God Almighty, after mentioning these benefits and bestowing them upon His servants, said: This is a few of many, and that there are benefits that you do not know and cannot be counted, and among them are the plane and the car. In short, His saying: And He creates what you do not know is similar to His saying: And if you count the blessings of God, you will not count them.

In his Mizan, Al-Shaarani narrated the prohibition of horse meat on the authority of Abu Hanifa, and on the authority of Al-Shafi'i, Malik, and Ibn Hanbal, the analysis. As for the meat of mules and donkeys, he transmitted its prohibition on the authority of Al-Shafi'i, Abu Hanifa, and Ibn Hanbal, and its dislike, on the authority of Malik. The Imami Shiites said: The meat of horses, mules, and donkeys is permissible if it is disliked.

(And God directs the path.) Ali here is obligatory, like it in verse 12 of the Night: (Indeed, upon Us is guidance). The meaning is that God Almighty decreed for Himself to make clear to people through the tongue of His messengers the path of urging and guidance (and among them is unjust). The pronoun of it refers to the path because the path is feminine and masculine, meaning that among the paths is what is straight, such as Islam. Among them is what is slanted and crooked like other religions (And if He had willed, He could have guided you all), meaning, if God had wanted people to resort to faith by force, not one of them would have disbelieved, but God Almighty left man.

What he chooses after being guided by the two ways of help out of concern for his humanity, and to deserve reward if he chooses good, and punishment if he chooses evil. See the interpretation of verse 118 of Hud.

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A reminder of God's blessings, verse 10-1:

(It is He who sends down water from the sky for you to drink from, and from it are trees in which you feed. (10) He produces for you thereby crops and olives and palm trees and grapes and other Of all the fruits. Indeed, in that is a sign for a people who reflect. (11) And He has subjected to you the night and the day, and the sun and the moon and the stars, as subjects by His command. Indeed, in that Indeed, there are signs for a people who understand. (12) And He has not created for you on earth, varying in colours. Indeed, in that is a sign for a people who remember. (13) And it is He who has subjected The sea, that you may eat fresh meat from it, and extract from it ornaments that you wear, and that you may see the ark with last days in it, and that you may seek of His bounty, and perhaps you will You will be grateful. (14) And He has placed mountains on the earth lest it move with you, and rivers and paths that you may be guided. (15) And signs, and by the star they are guided. (16) Is he who creates like he who does not create? Do you not remember? (17) And if you count the blessings of God, you will not count them. Indeed, God is Forgiving, Most Merciful. (18) And God knows what you conceal and what you conceal. You will announce (19))

the language :

You feed on the food of livestock when they graze, that is, you feed your livestock from plants without any expense. He created creation. The plural of "makhar" is "makhar", and "makhar" is the part of the water. It is said: "makhrat."

If the ship is moving and the water splits right and left. And the mountain peaks. To sway with you, i.e. to tend and become disturbed. And the roads. Signs are the landmarks that guide the way.

Parsing:

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From it is a starter drink, news, and it is for sale. And from here there is a tree of causality. The stars are used as subject and predicate, and the sentence is resumed. And His command is related to what is immediately deleted from all, that is, from the night and the day and the sun and the moon and the stars. And he did not arouse (what) is a noun connected in the accusative with a deleted verb, i.e. he mocked the one who aroused for you. Different is the adverb of (what) and its colors are the subject of different. The later stage of astronomy is because you see here visually, not cardiac. The infinitive form is to tamid, the direct object of which is to cast. And rivers are the object of a deleted verb, i.e., he made rivers, and paths are also the object of a deleted verb, i.e., he made paths and established signs, so each accusative case is assigned a verb that suits it. Such as "I fed her straw and cold water," meaning I gave her cold water to drink. Who creates a subject and who does not create a predicate?

Meaning:

(It is He who sends down water from the sky for you to drink from, and from it are trees in which you feed.) Everything that grows on a stem of earthly plants is a tree, and you graze your livestock on it. The meaning is that God bestowed water on His servants, making it a drink for them, and from it grew the trees that the livestock graze on.

(He produces for you thereby crops, olives, palm trees, grapes, and all kinds of fruits. Indeed, in that is a sign for a people who reflect.) Also, God Almighty has made these things grow with water for our interests and benefits, and let us think and contemplate God's power and greatness and give thanks for His blessings by obeying Him and acting according to His will. We indicated previously that water is generated from its natural causes that God created in this universe, but God Almighty attributed it to it by way of attributing a thing to its first doer. The

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equivalent of this verse was presented in Surat Ibrahim, verse 32, and in Surat Al-Hijr, verse 22.

(And He has subjugated for you the night and the day and the sun and the moon and the stars, subjugated by His command. Indeed, in that are signs for a people who use reason.) Its counterpart is presented in Surat al-Ra'd, verse 2, and in Surat Ibrahim, verse 33, and his statement about His command indicates a response to the materialists who attribute all cosmic events to nature itself.

She asks: Doesn't remembrance of the night replace the remembrance of the moon, and remembrance of the day does not replace the remembrance of the sun?

The answer: No, because night may exist without the moon, while day is some of the benefits and effects of the sun, not all of it.

(And He did not create for you on earth of different colours. Indeed, in that is a sign for a people who remember.) What is meant by the seed of creation and brought into existence, and its colors and types, and the meaning is that God Almighty has subjected to us what He has deposited on the earth of solid and fluid minerals, plants, and other things, so that the one who remembers will remember and the thankful be thankful.

(And it is He who has subjected the sea so that you may eat fresh meat from it, and extract from it ornaments that you wear, and you may see the ships with their arks therein, and that you may seek His bounty, and perhaps you will be grateful.) God Almighty mentioned three benefits of the sea:

First: fish.

Second: Jewelry such as pearls and coral. God Almighty said: (From them emerge the pearls and the coral) - Al-Rahman 22. Al-Maraghi said when interpreting this verse: "There are fields of coral in the Mediterranean Sea in front of Tunisia and Algeria, and the French state harvests these fields and sells them to their owners

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themselves, as if they had not read the Qur'an... as if they were not created in this land... as if they were not commanded to work and extract."

Third: Traveling by sea for trade and other things.

(And He cast into the earth firm mountains lest it should move with you) He established the mountains in the earth so that they would be firm and not be disturbed, and its counterpart was mentioned in verse 19 of Surat Al-Hijr (And rivers) He brought forth rivers (and paths) He made paths (that you might be guided) with those paths to what you desire (and signs) What is meant is the evidence that guides the traveler to the path, such as mountains, valleys, and the like

(And by the star they are guided) when they travel at night by land and sea, its counterpart is mentioned in verse 97 of Surah Al-An'am, vol. 3, p. 233.

(Is he who creates like he who does not create?) after God Almighty mentioned that He is the One who created the heavens and the earth, mankind, livestock, animals, water, trees, the sun, the moon, etc. After this, he said: Is God, who created these things, partners and equal partners with the stones and idols?! This question carries its answer. (And if you count the blessings of God, you will not count them) This verse was preceded by its letters in Surat Ibrahim, verse 34 (Indeed, God is Forgiving, Merciful) He forgives those who fall short in fulfilling His thanks and His right, Most High, and does not deprive him of the blessing, out of mercy for Him (And God knows what you conceal And what you declare.) If He knows what we reveal and announce, then we must obey Him for fear of His wrath and torment.

Those whom they call upon besides God, verse 20-23:

(And those whom they call upon besides God do not create anything, but they are created. (20) Dead, not living, and they do not perceive when they will be resurrected. (21) Your God is one God. As for those who do not believe in the Hereafter, their hearts are disdainful and they are arrogant. (22) There is no doubt

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that God knows what they conceal and what they declare. He does not like The arrogant (23))

Parsing:

They create a subject and a predicate, and dead are a second predicate, and non-living is a definite description of dead. There is a question about time, meaning when, and its place is the accusative case, they will be resurrected. Your God is a first subject, God is a second subject, and one is the predicate of the second, and the sentence is the predicate of the first. It was said: There is no crime

One word that really makes sense. It was said: Two words, such as "No doubt," and this was discussed earlier when interpreting verse 22 of Surat Hud.

Meaning:

(And those whom they call upon besides God do not create anything while they are created.) We have previously talked about polytheism and arguing with the polytheists in many verses... And now, after God Almighty has enumerated the types of blessings upon His servants, He referred with these verses and the ones that follow them to those who disbelieve in God and His favors, and those who make Him partners in His creation, and He said to them in all simplicity, and with the most eloquent argument: The worshiped God must be a Creator, not a creature, and you, O polytheists, worship a creature who is not a Creator (dead people). Not living.) Also, one of the conditions for the deity is that he be alive and not inanimate, and your deity is inanimate and has no life.

(And they do not realize when they will be resurrected.) The meaning of this sentence becomes clear from the following two questions and their answers:

The first question: The word "waw" (they feel and send) is used in reference to the rational person, and the polytheists worship idols, so how was the pronoun "the

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rational person" applied to the non-rational person, and similarly, the pronoun "they" in the previous verse?

The answer: This use was in accordance with the doctrine of the polytheists who believe that idols reason and feel.. What harm is there in this use and others like it as long as the issue is a matter of words and expressions?

The second question: Idols will not be resurrected, so how did God Almighty say: And they do not know when they will be resurrected?

Some commentators answered that the pronoun they feel refers to the idols, and the pronoun they are sent to the polytheists, and therefore the meaning is that the idols do not know when the polytheists will be resurrected from their graves, and if the idols do not know that, how can they be worthy of worship?

(Your God is one God, so those who do not believe in the Hereafter have detestable hearts and are arrogant.)

In this verse, God Almighty mentioned two descriptions of those who deny the Hereafter: The first is that their hearts have denied and denied the Last Day, and for that reason they do not do anything out of hope of God's reward, or for fear of His punishment... Rather, they work on the basis of profit and benefit in this worldly life. The second description that God described them with in this verse is that they are alienated from the truth and do not submit to it, out of arrogance and arrogance. (No offense) There is no doubt (that God knows what they conceal and what they declare. Indeed, He does not like the arrogant). God Almighty knows that their denial was arrogance and arrogance, and He hates those who refuse to submit to the truth, and He punishes them with what they deserve.

They said: Legends of the ancients, verse 24-29:

(And when it is said to them, "What has your Lord sent down?" they say, "Legends of the ancients." (24) That they may bear their burdens in full on the Day of

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Resurrection, and of the burdens of those they mislead. Without knowledge, is it not evil that they are inventing? (25) Those before them plotted, so God struck their building from the foundations, so the roof fell upon them from above, and came upon them. The torment from where they do not perceive (26) Then on the Day of Resurrection He will disgrace them and say, "Where are my partners over whom you used to quarrel?" Those who were given knowledge said, "Indeed, disgrace." Today, and evil is upon the disbelievers. (27) Those whom the angels take to death, wronging themselves. So give up the peace. We have not done any evil. Indeed, indeed, God is All-Knowing of what we have done. (28) Whatever you do, enter the gates of Hell to abide therein. Evil is the abode of the arrogant. (29)

the language :

Myths is the plural of myth and legend, which is something written in books without evidence of its authenticity. And the burdens of sins. Rules are the plural of base, and what is meant here is support. And peace is surrender. The shelter is a place of shelter and residence.

Parsing:

What is permissible for it to be two interrogative words, and its place is in the nominative with the beginning, and with a predicate, meaning which, and it is permissible for it to be one word, meaning anything, and its place is in the accusative, with the accusative case. And myths are predicates of a deleted subject, i.e., these are myths, and the one who revealed them are myths. And let them use the present tense in the accusative case with implied, and the accusative infinitive is in the genitive case with the lām related to "they said," and the lām here means the consequence, such as "they gave birth to death and they built for ruin." That is, the consequence of their saying was carrying burdens. And what they visit is bad. The grammarians and commentators expressed it as bad and what comes after it, and we

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mentioned that in vol. 3, p. 188. What we see is that what is the source and the infinitive source from it and whoever they visit is the subject of bad, meaning their evil is bad. And those you take away are described as disbelievers. And the oppressors themselves have a state of conscience that devours them. And they are immortal from wow, enter. "Wretched is the lam" for emphasis, and "wretched" is the act of slander, and its subject is concealed, meaning "wretched is the abode," and the abode of the arrogant is discriminatory, and the specific word for slander is deleted, meaning "hell" and it is a subject, and a sentence is "bad" and its subject is a predicate.

Meaning:

(And when it is said to them, "What has your Lord sent down?" they say, "Legends of the ancients.") In the previous verse, God Almighty mentioned that those who denied the Hereafter only denied it out of arrogance and arrogance to submit to the truth, and in this verse it was said that they described the Qur'an as myths and legends... And in other verses it was said that they sometimes called Muhammad crazy, and sometimes that he was a poet or a priest.

And third, that he is a magician, and their primary purpose is to mislead people from the truth, which reveals their faults and shows them as they really are. God Almighty has mentioned those who turn away from the path of God in many of His verses, and described them at times as seeking crookedness, and at other times as wanting to extinguish the light of God with their mouths. And God Almighty threatened them in verse 13 of Surat Al-Ankabut, saying: (And they will bear their own burdens, and burdens with their burdens, and they will be questioned on the Day of Resurrection about what they used to invent). The meaning of this verse is the following verse: (That they may bear their burdens in full on the Day of Resurrection, and of the burdens of those they mislead without knowledge. Is not evil what they bear?) They

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have gone astray and been led astray, and by their misguidance they bear all of their sins, that is, God will not forgive any of them, and by their misguidance they bear many of the sins of those they misled and corrupted. And in the hadith: "Anyone who calls to guidance and follows him - that is, people follow him as he goes astray - he will have a reward similar to those who follow him, without any deduction from their sins." The torment of the followers will increase.

(Those before them had plotted, so God brought down their building from the foundations, and the roof fell upon them from above them, and the torment came upon them from where they did not perceive.) God came with an added deletion. That is, God's command came to build them, which is destruction, and what is meant by the building, foundations, and roof is to liken their actions to that, and the meaning is that the early polytheists plotted schemes and tricks against God's prophets and messengers, and God nullified them all. Rather, they were the cause of their destruction and destruction, just like the one who built a house and tightened its structure and foundations, until when he settled it and was comfortable in it, it collapsed on it from the foundation, and the top became the bottom. This is precisely the end for everyone who is stubborn against the truth and spreads slander and false propaganda against it, whether the truth came from the tongue of Muhammad (PBUH) or from the tongue of someone else.

(Then on the Day of Resurrection He will disgrace them.) What is meant by disgrace here is the torment of the Fire: (Our Lord, indeed you have disgraced him whom You admit to the Fire) - 192 Al Imran (And He says, "Where are my partners over whom you used to struggle?"). The one who says is God, and what is said about them is the polytheists, and you quarrel with them, meaning you quarrel about idols, because the polytheists used to worship them and defend them, and they quarreled with those who insulted them or mentioned them in a bad way, and they said: They intercede for us and bring us closer to God.

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Tomorrow, if they stand between God, He will ask them about it, and say, rebuking and threatening: Where are my partners whom you claimed? If there is nothing tormenting except this question from the Mighty and Mighty, that is enough.

(Those who were given knowledge said) with the truth and acted upon it: (Indeed, today's disgrace and evil are upon the disbelievers.) What is meant by unbelievers here is everyone who is stubborn against the truth and refuses to submit to it, whether atheist or not, because both go to Hell and have an evil fate.

(Those whom the angels take to death are unjust to themselves.) They wronged themselves because they died in disbelief and misguidance. (So they threw up the ladder.) They surrendered and were led where surrender and submission would not benefit them. And they lied when they said: "We used to do no evil." And so God Almighty responded to them by saying: (Indeed, God is All-Knowing of what you used to do) of injustices and sins, and today you will be recompensed with the punishment of humiliation for what you used to invent.

(So enter the gates of Hell to abide therein, for miserable is the abode of the arrogant.) Anyone who refuses to act upon the truth is arrogant in the eyes of God, whether he belongs to Islam or to any religion, and his end is eternity in Hell. As for its gates, we have previously spoken about them when interpreting verse 44 of Surat Al-Hijr.

They said good, verse 30-34:

(And it will be said to those who fear what your Lord has sent down. They say, "Good." (30) Gardens are good for those who do good in this world. They will enter Eden. Underneath rivers flow. They have therein whatever they wish. Thus Allah rewards the righteous. (31) Those whom the angels take in good health. They say, "Peace be upon you. Enter Paradise because of what you used to do." (32) Do

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they wait except for the angels to come to them or for the command of your Lord to come? Thus did those before them, and God did not wrong them, but

(33) They had been wronging themselves. (33) Then the evils of what they had done befallen them, and what they used to ridicule overtakes them. (34))

the language :

They look and wait. He caught up with them and surrounded them.

Parsing:

What is the meaning of anything, and its place in the accusative is inzāl. And good is the object of a deleted verb, meaning, "Our Lord sent down good." For those who have done good, there is an anterior predicate, and goodness is a delayed subject, and the sentence is resumed, and it is permissible to be instead of good. The Gardens of Eden are reserved for praise with blessings. They include a sentence as an adverb, and it is permissible for the Gardens of Eden to be a subject, and they include it as a predicate, and the sentence is resumed, and the specific word for praise is deleted. And they are in a good state of conscience. In general, they say, "A state of the angels."

Meaning:

(And it will be said to those who fear, "What has your Lord sent down?" They say it is good.) After God Almighty mentioned the polytheists who described the Qur'an as myths and myths of the ancients, He mentioned in this verse the believers, and that when they were asked about the Qur'an, they mentioned it with sanctification and glorification, and described it as Imam Ali described it in Nahj al-Balagha: "Its exterior is elegant, and its interior is profound.

(For those who do good in this world is good.) This sentence is resumed and has no connection to what came before it. It was said: Rather, it is from the words of the pious, and it is a substitute for good. The meaning is the same

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On both assessments, which is that God Almighty rewards the doers of good with goodness in this world, even if it is with beautiful remembrance (and the abode of the Hereafter is better) than the bliss of this world tinged with worry and distress, and limited in quantity and quality (and indeed best is the abode of the righteous) because it is the abode of perpetual bliss that is unblemished by worry and trouble.

(The Gardens of Eden, which they will enter. Underneath rivers flow. They have in it whatever they wish. This is how God rewards the righteous.) Only the righteous will enter this great Paradise, and they are those who strive to support the truth and are patient to endure harm for its sake. The Qur'an has clearly stated this specification for the righteous in verse 142 of Surat Al Imran: "Or did you think that you would enter Paradise while God did not know those of you who strived and knows those who are patient?" See Part 2, p. 165, and Part 1, p. 242, paragraph "The Price of Paradise."

(Those whom the angels take to death are good) in their intentions, and good in their actions and words, and by the end man is measured, and the happy one is he who leaves this life and God is satisfied with him, and bears witness to him that he is among the good and good (they say, "Peace be upon you, enter Paradise.") Because of what you used to do.) Conscience they say to the angels, and an address to you to the pious believers... The angels of mercy greet the good people at the time of death, and give them good news of Paradise, so that they may be reassured and rejoice in the dignity and great status that God has prepared for them.

(Do they wait except for the angels to come to them or for the command of your Lord to come?) Its counterpart is mentioned in verse 158 of Surat Al-An'am, vol. 3, p. 289 (Thus did those before them). This is a reminder and warning to those who denied Muhammad (PBUH) that what befell the empty nations who denied their messengers (and God has not wronged them) will happen to them.. God forbid..

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How? He forbade injustice and described the wrongdoers as misguided in verse 11 of Surat Luqman: “Rather, the wrongdoers are in clear error.” He cursed them in verse 44 of Surah Al-A’raf: (Indeed, the curse of God is upon the wrongdoers).
(But they wronged themselves.) This meaning is repeated in many verses, and the clearest of them all is verse 44 of Surat Yunus: (Indeed, God does not wrong people in the least, but it is the people who wrong themselves.) Glory be to Him, the Almighty repeated the word “people” to ward off every doubt. If the Ash’aris - that is, the Sunnis - had not said: “Man is guided and has no choice,” we would have been in need of this lengthening or emphasis, which is more like clarifying the obvious.

(Then the evils of what they had done befall them, and what they used to ridicule befalls them.) The polytheists denied the message of Muhammad (PBUH), mocked him and her, and turned people away from it. They will meet the fruits of their deeds in fairness, and they will not be wronged. In fact, many of them received the reward for their deeds in this world before the afterlife.
And those who associate polytheists said, verse 35-37:
(And those who associate others with others say, “If God had willed, neither we nor our fathers would have worshiped anything besides Him, nor would we have made anything sacred other than Him.” Thus did those before them. Is there anything incumbent upon the messengers except the clear conveyance? (35) And We have certainly sent into every nation a messenger, saying, “Worship God and avoid the tyrant.” So among them are those whom God has guided, and among them. Whoever is destined to go astray, then travel through the land and see what was the end of the deniers. (36) If you strive to guide them, then surely God does not guide those whom He leads astray, nor does He lead astray. They will have helpers (37))
Parsing:

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To worship (that) is interpreted to mean any. Some of them are informed in advance, some of them are those who are guided, they are initiated in the future, and others like them are those who have hadiths. How is the predicate of Kaan, and the consequence of its name?

Meaning:

(And those who associate others with others say, "If God had willed, we would not have worshiped anything besides Him, neither we nor our fathers."

And We have not made anything unlawful other than Him.) Its counterpart was previously mentioned with the interpretation in verse 148 of Surat Al-An'am, vol. 3, p. 277.

(Thus did those before them.) This is the principle of tyrants in every time and place, who deny the truth and fight those who are right, then they refer that to the will of God (So is it upon the messengers except the clear conveyance?) This is the mission of the messengers to convey the commands and prohibitions of God Almighty, but acting on them is not their job, whether large or small. This meaning was previously mentioned in many verses.

(And We have certainly sent into every nation a messenger, saying, "Worship God and avoid tyranny.") This verse indicates that God Almighty has sent to every nation in every century and country a messenger commanding them to worship God alone, and forbidding them from worshiping anyone else, whether an idol, a planet, a human being, or anything. It is not necessary for this messenger to be human, for the mind is a messenger from within, just as the prophet is a messenger from without. See "God and Nature," vol. 3, p. 188.

(And among them are those whom Allah has guided, and among them are those upon whom error has occurred.) What is meant by misguidance here is the word torment, like it in the Almighty's saying: (And a group upon them is certain to go

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astray) - 29 Al-A'raf.. God Almighty sent messengers bringing good tidings and warnings, so some people believed and were among the guided who were close to God, and others disbelieved and were among those who were deported and tormented (so they traveled in the land So look at what was the end of the deniers.) The speech is directed to the polytheists of Quraish who denied Muhammad (PBUH), and God commanded them to see the effects of His wrath and torment on those of the past nations who denied their messengers, so that they might consider and learn from it. This meaning was repeated in many verses, including verse 137 of Al Imran, vol. 2, p. 159.

(If you strive to guide them, then God does not guide those whom He leads astray, and they will have no helpers.) There is no doubt that the Messenger of God (may God bless him and grant him peace) was keen to guide all people, especially his people, the Quraysh. However, the mere keenness of the Prophet is not a reason for the existence of guidance. Rather, the reason is man's desire for guidance and his ability to do so, just as the reason for the existence of misguidance is his desire for it and his ability to do so. God Almighty approved both of these reasons in the sense that He made it clear.

His wisdom has made man's desire for guidance and his ability to do so a natural result of his guidance, and he has also made his desire for and ability to go astray a natural result of his going astray, just like drinking poison that leads to destruction and avoiding dangers that leads to salvation. This meaning is what is meant by the attribution of guidance and misguidance to God Almighty in this verse, and others like it. And whoever says: God creates guidance and misguidance in man in character, then he is in the same position as the polytheists whose words God mentioned in the previous verse: "If God had willed, neither we nor our fathers

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would have worshiped anything besides Him." God is greatly exalted above what the wrongdoers say.

And they swore by God, verse 38-42:

(And they swore by God the best of their oaths: God will not resurrect anyone who dies, but rather a promise is due upon him, but most people do not know. (38) That He might make clear to them that They differ concerning it, and so that those who disbelieve may know that they are liars. (39) Our saying about a thing, when We intend it, is only that We say to it, "Be," and it is. (40) And those They emigrated for the sake of God after they had been wronged. We would surely have told them good in this world, and the reward of the Hereafter would be greater, if they only knew. (41) Those who are patient and upon their Lord. They trust (42))

the language :

Effort by opening the gym is fatigue. It is said: effort in the matter, meaning he worked hard at it and was tired, and they swore the effort of their faith, meaning they exaggerated the oath and worked hard, and effort by including the gym is ability, it is said: he exerted his effort and efforts, meaning he was able, and everything he was able to do. He settled the place in which he resided, and he settled him and settled the place for him. He prepared it for him and placed him in it.

Parsing:

The effort of their faith is the absolute object of "they swore" because the effort of faith is the most severe of them, and it may be a noun in the case of the adverb, i.e. they strived in their faith. Yes, is the letter answer, and it is specific to the negation or something similar, such as a question, and it means invalidating the negation and affirming the negation. A promise is in the accusative case, and the same is true, meaning a promise, a promise, and a truth indeed. To show is in the accusative case with implicit, and the infinitive is in the genitive case with the lam and is related to a

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deleted verb, i.e. he sends them for the sake of clarification and understanding, and the like is for him to know. Rather, our saying (but) is composed of two words that and what is sufficient for action, and our saying is a subject, and for something related to our saying, and if a circumstance of time, i.e. the time of our will, and it is related to our saying. The source is that we say to him "be" as the predicate of the subject, and "be here" is complete, and like it, so it is, and in a sentence, so it is the predicate of a deleted subject, meaning it is.

Meaning:

(And they swore by God the best of their oaths: God will not resurrect anyone who dies.) In verse 20 of this Surah, God Almighty said to the polytheists: You worship a created being other than a Creator, and in verse 24 it was said about them that they describe the Qur'an with legends of the ancients, and in verse 35 God Almighty mentioned that they attributed their polytheism and the polytheism of their fathers to God, and God Almighty said in the verse that we interpret: The polytheists deny the resurrection, and divide their faith into a harsh faith. They strive to say that whoever dies has passed away, because once a thing is separated, its parts will never be the same again... and we talked about that many times before. See: Various ways to prove the resurrection, vol. 2, p. 396. And the materialists and life after death when interpreting verse 5 of Surat Al-Ra'ad.

(Indeed, it is a promise he made, but most people do not know.) The polytheists believed in the existence of God and the existence of His associates, and denied resurrection. Because they believed in the existence of God, the response to them was that resurrection would inevitably occur, because the God in whom they believe is the one who promised resurrection, whose promise is true, and whose words are truthful. As for gathering parts after they have been separated, it is easier for him than creating and creating them, because whoever creates something from nothing, it is better for him to create it from separate parts.

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(To make clear to them what they differ about.) There are many rulings in resurrection: among them is distinguishing the bad from the good, the good from the wrongdoer, and rewarding each with what he deserves. Among them is that God Almighty makes clear to the creatures the truth about which they differed, such as monotheism, prophethood, lawful and forbidden (and that those who disbelieve may know that they are liars), and among them is also that those who swear that God will not resurrect anyone know that They knew and were certain that they were false in their faith.

(Our word for a thing, when We intend it, is only to say to it "Be," and it is.) God began creation with the word Be, and He also repeats it with this word: (And it is easier for Him, and to Him is the highest example in the heavens and the earth, and He is the Mighty, the Wise) - Al-Rum 27.

(And those who emigrated for the sake of God after they had been wronged - We will surely give them good news in this world.) This verse applies completely to the immigrants from the Companions of the Messenger of God (may God bless him and grant him peace), who performed well in supporting him, and left the world, family, and money to escape their religion and follow their Prophet, seeking the pleasure of God and His Messenger. As for the good that God granted them in this world before the afterlife, it is their new homes and properties in Medina, for they are better and better than their homes in Mecca (and for the reward of the Hereafter. Greater) than the world and what is in it (if they only knew). The pronoun "they were and knew" goes back to the polytheists who denied the resurrection. As for the believers, especially the companions of the Messenger (PBUH), they know with certainty that the reward of the afterlife is greater and greater. We talked about the Hijra and the Muhajireen in Part 2, p. 419 et seq., and about the Muhajireen and the Ansar in Part 3, p. 510 et seq.

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(Those who are patient and put their trust in their Lord.) The true believer has characteristics and signs, the most important of which are self-denial, sacrifice for the sake of God, patience in enduring harm and hardship in order to achieve the truth and nullify falsehood, and trust in God alone, not on money, prestige, and lineage, just as the companions of the Greatest Messenger (PBUH) were.
So ask the people of remembrance, verses 43-50:
(And We did not send before you except men to whom We sent revelation. So ask the people of the message:

You did not know (43) Of the Clear Signs and the Psalms, and We sent down to you the Remembrance that you might make clear to the people what was revealed to them and that they might reflect. (44) Are those then safe? They plot evil deeds lest God cause the earth to swallow them or the torment come upon them from where they do not perceive (45) or take them in their turning, but they are not. (46) Or He seizes them in fear. Indeed, your Lord is Most Compassionate, Most Merciful. (47) Have they not looked at what God has created? (48) The right and the left prostrate to God, and they are haughty. (48) And to God prostrate whatever is in the heavens and whatever is on the earth, and the angels, and they are not arrogant. (49) They fear their Lord above them and do what they are commanded (50))
the language :
Al-Zubur, with the ḍā' included in the book, and from it is the Almighty's saying: (And indeed, among the ancients) - Al-Shu'arā' 196. The one is the Psalms, and it is said that I wrote the book, meaning I wrote it, and the Psalms are opened with the letter "Za'" and "Zajr". And in their fluctuations, that is, in their actions and comings and goings. One of the meanings of fear is to diminish, meaning to make something incomplete, and in Majma' al-Bayan: "Most commentators said: The meaning of fear is to diminish, either by killing them or by their death." And he

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devours himself from the fa', it is said: the fa' of the shadow when it returns and returns. And they are humble and humble. And above them is a metaphor for God's power and greatness, exactly as God Almighty says: (And He is the Conqueror, above His servants) - 18 Al-An'am.

Parsing:

By clear proofs is related to our revelation to them, and it was said by a deleted verb, meaning We sent the messengers with clear proofs

And the cock. The source prevents the security effect from being eclipsed. And what God created (what) is a relative noun. And from something whose shadows are covered is an explanation of what God created. That is, what is meant by (what) is everything that has a shadow. They prostrated themselves in the shadows.

Meaning:

(And We did not send before you except men to whom We sent revelation.) The polytheists denied the prophecy of Muhammad, and said: God has not sent a human being as a messenger... So God invalidated their claim that all the previous prophets and messengers were men to whom revelation was given, such as Noah, Abraham, Ishmael, Moses and others, because the purpose of sending messengers is not achieved unless the messenger is of the same type as the one sent to them: (And We did not send any messenger except with the tongue of His people) - 4 Abraham: (Say, "If there were angels on earth walking in tranquility, We would surely have sent down to them from heaven an angel and a messenger." - 95 Al-Isra'.. (So they were asked.) People of the Remembrance, if you do not know) What is meant by People of the Remembrance are people of knowledge who are fair, whether they are from the People of the Book or others, and the meaning is if you, O polytheists, are in doubt about what we say, then ask those who know, and they will tell you that all prophets are human.

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(With clear proofs and testimonies) meaning, God sent the messengers to the people with clear proofs, which are evidence and evidence, and with testimonies, which are the books in which there is an explanation of religion, doctrine and law. They think). The speech of Muhammad (PBUH), and what is meant here is the Qur'an. It is clear that the purpose of sending the messengers and sending down the books is to guide people to truth and justice, and to a life of security and prosperity. His saying: (And perhaps they will reflect) means that they may ponder the Qur'an and realize its secrets and goals, and know that it was revealed for their good and benefit.

(Do those who plot evil deeds feel safe?) The commentators said: What is meant by those who plotted here are the polytheists of Quraysh, because they were the ones who insulted the Prophet (may God bless him and grant him peace) and plotted tricks and conspiracies against him. God Almighty has feared them with four types of torment:

1 - (That God will cause the earth to swallow them up). As Baqarun did: "So We swallowed him and his house

the earth, but he had no party to help him other than God.) - 81 Al-Qasas.

2 - (Or the torment will come to them from where they do not perceive). God will destroy them suddenly, as He did to the people of Lot.

3 - (Or He takes them into their turmoil, but they are not miraculous.) It will destroy them if they work and toil on the land to make a living.

4 - (Or he takes them out of fear.) Most of the commentators - and those who are familiar with Al-Tabarsi - said: What is meant by fear here is diminishment, and therefore the meaning is that God Almighty does not destroy them all at once, but rather He tests them with a decrease in lives and wealth little by little, until He comes upon the last of them. (Indeed, your Lord is Most Compassionate, Most

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Merciful.) Part of His compassion and mercy is that He does not hasten the punishment they deserve for sinners in the hope of their repentance and guidance. (Have they not seen what God has created? Its shadows move from the right and the left, prostrating to God while they are in awe.) The pronoun "see" refers to those who plot evil deeds mentioned in the previous verse, and it is permissible to refer to every stubborn person, because God God Almighty says, rebuking: Did the stubborn, ungrateful people not look at what God created? What is meant by his saying: (God has not created anything that can conceal its shadow) is everything that has a shadow and a shadow, such as mountains, trees, animals, buildings, and the like. As for his saying about the right and the left, it refers to the two sides of the thing that has a shadow, because the shadow of a thing is to one side from sunrise until its zenith, i.e. noon, then the shadow turns to a second side from noon to night, so God Almighty expressed the first side with the right. And in the north, on the other side, and similar to the Almighty's saying: (And their shadows in the mornings and the evenings) - 15 Al-Ra'ad. As for his saying: prostration to God, it is a metaphor for submission and obedience.

And they are humble, meaning they are humble.

You ask: Why did God Almighty say: The oath and the left-handed ones, so He singled out the oath and pluralized the left-handed ones, and did not equate them plurally or individually?

The commentators answered this with answers, the most likely of which is that one of the methods of rhetoric among the Arabs, when they mention two meanings of the plural, is to express one of the two meanings with the word one, and the other meaning with the word plural, such as his saying: (And He made the darknesses and the light) and His saying: (God has set a seal on their hearts and on their hearings).

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In conclusion, God Almighty, after threatening the polytheists and the stubborn, said in this verse: Everything in the universe - other than the polytheists and the stubborn - is subject and submissive to His command.

(And to Allah prostrates whatever is in the heavens and whatever is on the earth and the angels, and they are not arrogant.) All the creatures and beings, above and below, clearly indicate the existence of their Maker and Creator, and His power, knowledge, and wisdom, and this indication is, by its nature, praise, glorification, prostration, and bowing to the Creator who is the One who is depicted, and this is the meaning of the prostration of non-rational beings, and it is also what is meant by His saying: (And there is nothing that does not glorify Him with His praise) - Al-Isra 44. The purpose of mentioning animals and angels after mentioning what is in the heavens and what is on earth is to explain the inclusion of all creatures of all kinds. This was previously discussed in the interpretation of verses 13 and 15 of Surat Al-Ra'ad.

(They fear their Lord above them and do what they are commanded.) This verse explicitly indicates that whoever believes in God fears Him and obeys His commands and prohibitions, and implicitly and implicitly indicates that whoever disobeys God and then claims to believe in Him and fear Him is a liar in his claim.

He is but one God, verse 51-55:

(And God said, "Do not take as two gods; He is only one god, so fear me." (51) And to Him belongs whatever is in the heavens and the earth, and to Him is the religion that has been established. Is it other than Allah that you fear? (52) And whatever blessing is with you is from God. Then when adversity touches you, you resort to it. (53) Then when adversity is removed from you, behold, a party of you associates partners with their Lord. (54) That they should disbelieve in what We have given them, so enjoy it. You will surely know. (55)

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the language :

The permanent wasib, it is said: pour on something and continue on it if it is constant, and it was said: The meaning of the wasib here is obligatory. The bells call for help by raising the voice, and you bellow and raise your voices calling for help.

Parsing:

Two confirmation of two gods. And I am a pre-effect to terrorize. It has an advance predicate, religion is a posterior subject, and a noun is an adverb of religion, and the adverbial predicate is the omitted subject predicate. What is the connection with you (what) is a noun that is connected as a subject, and with you is a connection, and from the blessing of a pronoun on how much, so from God is a predicate for a deleted subject, that is, it is from God, and the sentence is a predicate of (what) that is connected. And if a group (a group) is the subject of a deleted verb, that is, then a group of you is involved.

Meaning:

(And God said, "Do not take two gods; He is one God, so fear Me.") One of the rules known to jurists is that necessity is estimated according to its extent, and that what exceeds need and necessity is futile. This rule can be applied to Sharik Al-Bari, because the assumption of the existence of a wise ruler is inevitable and unavoidable in the eyes of the mind, as it is not possible to explain the universe and explain the order and harmony in it except with the presence of a wise manager. With this assumption, there remains no reason to impose another god in the eyes of the mind, but rather the mind rejects and rejects it. See the evidence of monotheism and the three hypostases in vol. 2, p. 344. Then the unity of God has effects and necessities, some of which God Almighty referred to when He said:

1 - (And to Him belongs everything that is in the heavens and the earth) without opposition or dispute, because He is the Creator of the heavens and the earth and all that is in them.

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2 - (And to Him is the debt.) What is meant by religion here is submission and obedience

The permanent guardian, and if God is the Creator of everything and the Owner of everything, it is necessary to remain firm and continue to obey Him and no one else.
3 - (And whatever blessing you have is from God) because He is the Creator of everything directly and with the word "Be," or through intermediary.
(Then when adversity befalls you, you will resort to it. Then, when adversity is removed from you, behold, a party of you will associate partners with their Lord.) The true believer trusts in God and relies on Him in all circumstances. As for the merchant, he resorts to Him in times of difficulty and ignores Him in times of ease. An example of this verse was mentioned with the explanation in Surah Yunus, verse 12.
(Let them disbelieve in what We have given them.) What is meant by disbelief here is denial of blessings, including the removal of harm, and the lam in "to disbelieve for the consequence," such as "they were born for death and built for ruin," and the meaning is that God bestowed blessings upon them, so the result of His blessings and favor was their denial of His blessings (so enjoy, and you will know) your dire consequence, and you regret where regret is of no use.
And they assign daughters to God, verse 56-60:
(And they assign for what they do not know a share of what We have provided them. By God, you will surely be asked about what you used to invent. (56) And they assign to God daughters. Glory be to Him. And they will have what they desire. (57) And when one of them is given good news of a female, his face becomes dark and he is gloomy. (58) He hides from the people because of the evil of what he was given the good news of. Should He keep it lightly, or thrust it into the dust? Is it not evil that they judge? (59) For those who do not believe in the Hereafter there is an

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example of evil. And to Allah is the highest example, and He is The Mighty, the Wise (60)

the language :

The Qur'an uses the word good news in both good news and painful news. It said in verse 25 of Surat Al-Baqarah: (And give good news to those who believe and do righteous deeds that for them will be gardens.) He said in verse 3 of Surat Al-Tawbah: (And give good news to those who disbelieve of a painful punishment). He suppressed his anger, and he was depressed, distressed, and full of rage, but he did not show it. And he hides. Humiliation is humiliation and humiliation. The proverb is the adjective.

Parsing:

And they have what they desire (they have) an advanced predicate, and what they desire is a delayed subject. There are still sisters whose noun is in the nominative case, and the predicate is in the accusative case, and its face is its noun, and its predicate is in the nominative case. It is dark in appearance on the face or on its owner. And on Hun, it is related to a deleted adverb from a subject that holds it.

Meaning:

(And they are given for what they do not know, a share of what We have provided them. By God, you will surely be questioned about what you used to invent.) Wow, the group is assigned to the polytheists. And because they do not know (what) is a connected noun, and what is meant by it is idols, and the waw in "they do not know" is returned to the idols because it has the status of the rational person, like the waw and (they) in the Almighty's saying: "And those whom they call upon besides God do not create anything while they are created" - 20 An-Nahl, and this came. The revelation and use are in accordance with the doctrine of the polytheists, and the meaning is that the polytheists allocated a share of their wealth to the idols,

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which are inanimate objects that have no knowledge or feeling. It may be that the waw they know for the polytheists is like the waw they make. The meaning is that the polytheists allocated a share of their wealth to the idols, while they are ignorant that the idols have no share in their wealth or in anything other than their wealth.. But there is some affectation in intending this meaning due to his need to evaluate words. Deleted... The equivalent of this verse was mentioned in Surah Al-An'am, verse 136, vol. 3, p. 269.

(And they assign daughters to God. Glory be to Him, and they will have whatever they desire.) They heard that God has angels, so they imagined them to be females, but rather daughters of God, exalted above what they describe, so they added to it what they hate for themselves, and that they have children whom they love. God Almighty said: (Has your Lord then given you descriptions of sons, and taken from among the angels females? You will certainly speak a great word." (Al-Isra 40) In some interpretations, the Arabs who believed this were Khuza'a and Kinana.
(And when the news is given to one of them about a female, his face becomes dark and he is depressed.) This is a metaphor for his intense concern and sadness for the girl, and the Arabs say to someone who experiences something bad: his face turns black. Although this is a pre-Islamic custom, and the Qur'an has denounced it and its people have ridiculed it, many Muslims hate girls, and their faces darken if they are told of a female.
(He hides from the people because of the evil that was given to him.) In pre-Islamic times, if the effects of divorce appeared on his wife, a man would hide until he learned of the newborn. If it was a male, he would appear and rejoice, and if it was a female, he would be sad. He would think about what to do with this ill-fated newborn: "Should he keep it in a hurry?" So he will keep him enduring the humiliation and humiliation (or will he leave him in the dirt) alive? It is narrated that

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some Arabs used to bury girls alive, some of them would throw them from a height, others would slaughter them, and some of them would drown them, either out of jealousy and lust, or out of fear of poverty and poverty, as verse 151 of Surat Al-An'am indicates: "And do not kill your children out of poverty. We will provide for you and for them." See Part 3, pp. 271 and 283.

It was narrated that a man said: O Messenger of God, I have not found the sweetness of Islam since I converted to Islam. I had a daughter in pre-Islamic times, so I ordered my wife to adorn her, so she brought her out to me, so I ended up with her in a valley far from the bottom, so I threw her into it, and she said: O father, you killed me. Whenever I mentioned what she said, nothing benefited me.

It may be thought that the motive for this cruelty is ignorance and the backwardness of the environment to civilization and civilization, but we are now in the space age, and despite this, the colonialists and Zionists drop napalm bombs in Vietnam and Palestine on the elderly, children, and women. They throw them not for jealousy and lust, nor for fear of poverty and poverty, but to increase profits, and to accumulate and accumulate wealth. Which of the two groups is uglier and worse? The people of pre-Islamic times, or the colonialists and Zionists in the era

Science and radiation? (Is not what they judge evil?) And they invent and act. We are certain that everyone who persists in wrongdoing will eventually be subjected to a cycle of evil.

(For those who do not believe in the Hereafter there is an evil example. And to Allah is the highest example, and He is the Mighty, the Wise.) The ideal is the quality, and tyrants have the bad quality, which is injustice, plunder, and corruption, and the killing of children and innocents, and God has the highest quality, which is oneness, justice, and greatness, and all the qualities of majesty and perfection. It should be

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noted that the purpose of mentioning God Almighty along with their mention is to respond to their saying: To God are the daughters and to them are the sons.

Only he who fears death hastens, verse 61-64:

(And if God were to take people to task for their wrongdoing, He would not leave any living creature upon it, but He delays them for an appointed time. And when their time comes, they do not delay it for an hour, nor They advance (61) and ascribe to God what they hate, and their tongues describe lies, that for them is the best, without a doubt, that for them is the Fire, and that they are neglecting. (62) By God, We have certainly sent to nations before you, and Satan has made their deeds pleasing to them. So he is their guardian today, and for them is a painful punishment. (63) And what We have sent down The Book is upon you, except that you may make clear to them that concerning which they differ, and as guidance and mercy for a people who believe (64))

the language :

They are exaggerated by opening the Raa with a lightening of the Taa, meaning they are hastened, and by breaking the Raa with a lightening of the excess, that is, they are transgressing the limit, and by breaking the Raa with a stress of negligence, that is, they are negligent.

Parsing:

Its pronoun refers to the earth, and it is understood from the context of the speech, and the word "animal" is felt by it. Lying is a descriptive object. The source is that they have a substitute for lying, as if he said: Their tongues describe that they have the best, and it is permissible for it to be in the genitive case with a deleted letter, meaning that they have the best. The source of "theirs is the fire" is in the genitive case with a deleted "fi", meaning there is no doubt that they are the fire. To make it clear, the accusative case is implicit, and the infinitive case is related to "We sent

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down," which is in the sense of the object for its sake, and "guidance and mercy" is the object for its sake, that is, "And We sent down to you the Book as guidance and mercy."

Meaning:

(And if God were to hold people accountable for their wrongdoing, He would not leave any living creature upon it.) Man wronged his Creator by denying him, and by relating his partner and child to him. The strong man also wronged his weak brother, enslaving him and robbing him of his strength and the source of his life. He also wronged himself with pride, tyranny, and vanity. Despite this, God did not hasten the disobedient with punishment, and why would He hasten? Is he afraid of missing out, or is he in a hurry to recover, or is he afraid of repentance from the disobedient, when he is the one who commanded them to do it and urged them to do it? It was said: He delayed them so that they might repent. This is not far from his forbearance and generosity, and the meaning of the verse is the Almighty's saying: (And your Lord is the Forgiving, Possessor of Mercy. If He had punished them for what they have earned, the punishment would have hastened for them. Rather, they have a promise; they will not find "Beyond it is a habitat." (Al-Kahf 58)

(So when their time comes, they do not delay it for an hour, nor put it forward.) Its interpretation was presented in Part 2, p. 171, paragraph: "The term is inevitable."

(And they assign to God what they dislike) for themselves, such as daughters and partners in leadership (and their tongues describe lies), which is their saying: (Indeed, for them is the best), meaning Paradise. They slandered God that He had partners and daughters, then they lied that they would have Paradise with Him, so He, Glory be to Him, denied them by saying: (There is no offence) There is no doubt about (that they will have the Fire and that they will escape) meaning that they will hasten to it.

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(By God, We have certainly sent) – messengers – (to nations before you), O Muhammad, but they did not respond.

to their messengers, and turned away from them and harmed them, just as the polytheists of Quraysh turned away from you and harmed you, so take it easy for you and do not grieve (for Satan made their deeds seem pleasing to them), which are disbelief, misguidance, tyranny and corruption (for he is their guardian this day, and for them is a painful punishment). Satan took over the affairs of the tyrants in this world's life after they handed him the reins, so he led them to sins and ruins, and his and their reward with God was Hell, an evil destination. Imam Ali (peace be upon him) said: "Man's life is hidden from him, and his hope deceives him, and Satan is entrusted with him. He beautifies sin for him so that he may commit it, and makes him repent in order to slow it down, until his death results in him being ignorant of it." That is, he dies as a result of misguidance and disobedience, and this is the death of evil itself.

(And We did not send down the Book to you except that you might make clear to them that concerning which they differed, and as guidance and mercy for a people who believe.) The speech is by Muhammad (PBUH) and the book is the Qur'an. It is a guidance for whoever seeks guidance and a mercy for whoever wants it. It is the final ruling in every belief and law, and every word and deed. Oh God, make us among those who hold fast to His handhold and are guided by His guidance.

And God sends down water from the sky, verse 65-69:

(And God sends down water from the sky and revives the earth with it after its death. Indeed, in that is a sign for a people who listen. (65) And indeed, in the livestock, there is a lesson for you. We give you to drink of what is in their bellies, from between dung and blood, pure milk palatable to the drinkers (66) and from the fruits of palm trees and grapes from which you take intoxicants and sustenance. Well,

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indeed, in that is a sign for a people who reason. (67) And your Lord has revealed to the bees, “Take houses from the mountains and from the trees and from what they erect.” (68) Then eat of all the fruits and follow the paths of your Lord, humbled. From their bellies comes forth a drink of various colors, in which is a cure for the people. Indeed, in that is a sign for a people. They think (69))

the language :

The moral lesson. Dung is what remains of food in the rumen after digestion, and it is also called dregs. What is easy to pass through the throat. Sugar has meanings, including wine. And they raise thrones from vines and roofs. Humiliation is the plural of humiliation, which is obedient and submissive.

Parsing:

Glory be to Him, the Almighty, returned the feminine pronoun to Al-An'am in verse 138 of Surat Al-An'am: (And cattle whose appearance was forbidden, and cattle over which they do not mention the name of God). So how did God Almighty return the pronoun to cattle here, mentioning where He said: (We give you to drink of what is in their bellies)? They answered that the pronoun here refers to some cattle, which are females, because males do not have milk. As for Surat Al-An'am, the pronoun refers to all of them, not to some of them without others. And from the fruits of palm trees, the genitive is deleted, i.e., the juice of the fruits of the palms and grapes, and the adjective and the genitive case are related to the deleted noun, i.e., we give you water from the juice of the fruits of the palms, and the pronoun “you take from it” refers to the juice. To take (that) interpreted to mean any. And this is a condition of the paths, or of the pronoun Aslaki, which refers to bees.

Meaning:

(And God sends down water from the sky and revives therewith the earth after its death. Indeed, in that is a sign for a people who listen.) Hearing, contemplation and

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understanding of water and its benefits, and this verse and the ones that follow it are among the universal verses that the Qur'an repeated with the intention of warning. To the evidence of monotheism and resurrection, and this verse refers to Surah Al-Baqarah, verses 22 and 164, Surah Al-An'am, verse 99, Surah Al-Ra'd, verse 19, Surah Ibrahim, verse 32, and the surah that we interpret, verse 10.
(Indeed, in livestock there is a lesson for you. We give you to drink of what is in their bellies, between dung and blood, pure milk, palatable to the drinkers.) God Almighty mentioned some of the benefits of cattle in verse 142 of Surat Al-An'am: "And among the cattle are loads and brush." And He said in verse 80 of Surat An-Nahl,

It is the surah that we explain: "And He made for you houses from the skins of livestock that you can hide in on the day of your hardship and on the day of your stay, and from their wool, fur, and hair, furniture and enjoyment for a while." The most comprehensive verses about the benefits of cattle are what was mentioned with the interpretation at the beginning of this surah, which is the Almighty's saying:
(And the cattle He created for you. In them is warmth and useful things, and from them you eat. And for you in them are camels when you rest and when you set loose and when they are carried.) Your burdens to a country where you could not bear it except through hardship to your souls.)
He, His wisdom be exalted, mentioned here among the benefits of milk in particular, and said: It comes out of the stomachs of some cattle, i.e. females - see the paragraph "parsing" - and that it is extracted from between dung and blood, and dung is what remains in the rumen after digestion, and those who know it say: The animal eats plants, and after digestion its intestines expel the harmful wastes out, and absorb the beneficial juice that turns into blood that circulates in the veins and

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glands, even if some of this reaches The blood to the glands in the udder is transformed into pure milk that is palatable to drinkers.

(And from the fruits of palm trees and grapes you take intoxicants and a good provision. Indeed, in that is a sign for a people who use reason.) What appears to be intoxication here is any intoxicating drink, whether wine or something else. But the verse does not indicate, near or far, to the ruling on intoxicants, and that it was permissible or forbidden at the time of the revelation of this verse. Rather, the verse told of people's custom of taking the fruits of palm trees and grapes as an intoxicating drink. As for good provision, what is meant is dates, dates, raisins, grapes, vinegar, yogurt, and so on. It was stated in some narratives that what was meant by drunkenness in the verse was what was forbidden and what was meant by sustenance was what was permissible.. We spoke in detail about the evidence for the prohibition of alcohol when interpreting verse 219 of Surat Al-Baqarah, vol. 1, p. 328. And in the fourth part of the book of jurisprudence of Imam Jaafar Al-Sadiq, the chapter on foods and drinks.

(And your Lord revealed to the bees) What is meant by revelation here is the nature that God has given to the bees (to take houses from the mountains and from the trees and from what they erect) meaning that which raises people from the vines. Al-Razi said: There are two types of bees: a type that dwells in the mountains and the forests, and there is no One of the people pledges it, and it is what is meant by his saying: "To make houses in the mountains and from

Trees" and a type that inhabits people's homes, and is in their care, which is what is meant by the saying "and of what they throne."

(Then eat of all the fruits) and the flowers and plants that you desire (so follow the paths of your Lord, humbly submissive). Enter the paths that God has humbled and worshiped for you (a drink emerges from their bellies) which is honey, which you

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receive from the mouth like saliva (of various colours) White, red, and yellow depending on the pasture (in it is a cure for people), such as anemia, poor digestion, inflammation of the mouth, lung, and bladder, liver disease, and other things that doctors have mentioned (Indeed, in that is a sign for a people who reflect) regarding God's creation and the marvels and wonders in it that indicate the presence of a Wise, All-Knowing One.

Specialists have written literature on the management of bees, their cooperation, and their tight system in living, building their homes, and defending themselves. We mentioned previously that it was recently discovered that when the temperature rises, some of the bees begin to transfer water in their trunks, while others spray it inside the hive, and others shake their wings to create currents of air, which evaporate quickly, and with evaporation, the temperature decreases. This example alone represents everything written in this section.

The superiority of some of you over others in provision, verses 70-74:

(And God created you, then He will take you to death, and among you is he who will be returned to the most wretched of life, so that he will not know anything after having known. Indeed, God is All-Knowing, All-Powerful. (70) And God has favored. (71) And God has made You have wives from among yourselves, and He made for you from your wives sons and grandchildren, and provided you with good things. Do they then believe in falsehood, and in the grace of God are they? They disbelieve (72) and worship instead of God.

He does not possess for them any sustenance from the heavens and the earth, nor are they able. (73) So do not give examples to God. Indeed, God knows and you do not know (74))

the language :

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The most despicable and despicable age is old age. Their faith did not possess slaves and Mamluks. The grandson is the plural of the grandson, like infidel and the infidel, and the grandson and the grandson are the son's son, and the grandson is the son's son and the daughter's son, but he prevailed over the daughter's son as opposed to the grandson. He provided the sky with rain, and provided for the earth with vegetation. And do not give God examples, that is, do not make anything similar or similar to Him.

Parsing:

It contains both a subject and a predicate. Something is an alternative to "rizqa" and it is permissible to be the absolute object to possess, that is, he does not possess anything of the property or something he owns.

Meaning:

(And God created you and then takes you to death, and among you is he who is sent back to the most miserable life so that he does not know anything after having known. Indeed, God is All-Knowing, All-Powerful.) Man has roles and phases that he goes through, from childhood to adolescence and youth, and from youth to old age and old age. Each role has its direct natural cause, and is attributed to it by God Almighty because He is the Creator of nature and the universe. The most base age is aging, with which the body, mind, memory, and the rest of the visible and hidden senses weaken. When one of the old members' organs or one of his senses weakens, it is finished, and there is no hope of it returning to the previous state. Rather, it becomes weaker and weaker with time. Especially memory, which he loses

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Completely, and he goes back to his childhood days, even as if he did not learn any lessons, nor went through any experiences.

(And God has favored some of you over others in provision, so who are those who prefer their own provision over what their right hands possess? They are alike in it. Is

it by the grace of God? They are ungrateful. Some people have imagined that the apparent meaning of the verse indicates that sustenance is by God's decree and destiny, and that it is God Almighty who made this rich and that poor. But the verse is far from this meaning, because it came to respond to the polytheists, and to clarify this is that the polytheists have made partners for God. God Almighty replied to them that you do not accept, O polytheists, that your slaves be partners with you in your wealth, and that you and them are equal in your livelihood and possessions. And if you do not accept for yourselves equality between you and your slaves in what you possess, then how is it correct in your understanding that the servants of God should be partners with Him in His creation? Is it God Almighty's business rather than yours in this matter?

In other words, God Almighty protested against them using their logic and standards, and said to them: You are masters according to your claim, and you have servants who do not own anything with you, because the servant does not own anything with his master.. So, by what logic did you say: that idols or other servants of God own anything with him or with him?

You ask: Does the Almighty's saying: (And God has favored some of you over others in provision) clearly indicate that preference in provision is due to God's decree and destiny?

The answer: We have repeatedly said: Attributing sustenance and non-sustenance to God Almighty is in the spirit of attributing a thing to its first cause, and to alert minds to the fact that God is the Creator of the universe and everything in it. We spoke about sustenance and the corruption of conditions in Part 3, p. 94, and we also spoke with the title: "Is sustenance a coincidence" in Part 3, p. 131, and with the title: "Man and Sustenance" when interpreting verse 26 of Surah Thunder.

(And God has made for you mates from among yourselves.) Of your kind, not of a lower or superior race, so that human beings may be perfected on both sides, and

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cooperation and participation in life may take place from all sides. The clearest explanation for this sentence is the Almighty's saying: (And among His signs is that He created for you mates from among yourselves that you may find tranquility in them, and He has placed affection between you. And mercy) - 21 Al-Rum.
(And He made for you from your wives sons and grandchildren.) After God Almighty mentioned the blessing of marriage

He mentioned the blessing of children, and they are like wealth, an adornment of the life of this world (and He has provided for you of good things) with food, drink, clothing, housing, and vehicles, all of them in addition to wives and children, and after all of these blessings (is it in falsehood that they believe?) What is meant by falsehood here is partners, and belief in it means attributing blessings to oneself or sharing with God (and by the grace of God they disbelieve), whereby they eat His provision and worship others.
(And they worship besides God that which does not possess any sustenance for them from the heavens or the earth, nor are they able.) The sky is provided with rain, and the earth is provided with plants and minerals, and what is meant by what is not possessed is the sustenance of idols, and the meaning of "they cannot" is that idols do not actually possess: they do not have the ability or ability to possess. (So do not give up examples of God) by making similarities to Him and counterparts: (There is nothing like Him, and He is the All-Hearing, the All-Seeing) - 10 Al-Shura (Indeed, God knows and you do not know). For the sake of God Almighty's knowledge and your ignorance, you must not do or say anything other than what God taught you through the tongue of His prophets and messengers.
The Able and the Powerless, verse 75-77:
(Allah gives an example of a slave who is possessed and has no power over anything. And whoever of Us We have provided with a good provision, he spends from it

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secretly and publicly. Are they equal to praise? To God belongs. Rather, most of them do not know. (75) And God gives the example of two men, one of whom is mute and has no ability to do anything, and he is dependent on his master wherever he directs him. He brings good. Is he equal? He and whoever commands justice, and he is on a straight path. (76) To Allah belongs the unseen of the heavens and the earth, and the matter of the Hour is but a glimpse. Sight or is it closer? Indeed, God has power over all things (77))

the language :

The dumb mute. The whole thing is a burden, meaning that this man does not earn anything, but rather he is a burden and a burden on those who support him and take care of him. What is meant by the Hour here is the time during which the Resurrection will take place.

Parsing:

Slave instead of "for example." "And they were provided" is the direct object of "we provided for him," because what is meant by "provision" here is the money provided, and not the event that is the noun, as evidenced by the return of a pronoun from it to him. We were provided with the meaning of "we gave," which is why it changed into two objects. And secretly and loudly have two nouns in the place of the adverb, i.e. quietly and openly, or in the place of the absolute object, i.e. spending secretly and spending openly. And two men instead of "for example," one of them is a novice and a predicate mute, and the sentence is resumed. And where is the interrogative case for the adverb of place, and it may include the meaning of the condition, so it asserts two verbs abstract from (what), such as where do you go, I go, or attached to it (what), as in this verse. And "aw" is closer, that is, it is closer.

Meaning:

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(Allah gives the example of a slave who is possessed and has no power over anything. And whomever of Us We have provided with a good provision, he spends from it secretly and publicly. Are they equal?) After God Almighty mentioned in the previous verse that the polytheists have made others similar to God and equals to God, He mentioned here two examples that bring them closer to the understanding of the polytheists that God has no equal or opposite. The summary of the first example included in this verse is that your example in equating these idols with God, O polytheists, is exactly like someone who equated between a slave who has nothing and is incapable of everything, and a rich, generous free man who spends secretly and openly and does not fear anyone at all. .. And if reason and instinct reject this equality between this free and capable slave and that helpless slave, then how is it correct in your understandings to equate God who is capable of all things with idols that are nothing? (Praise be to God) is an interjected sentence

The intent is that no one deserves praise, gratitude, and worship except God alone (but most of them do not know). Praise is to God and no one else.
(And God gives the example of two men, one of them mute, unable to do anything, and he is dependent on his master. Wherever He directs him, he does not bring forth any good. Is he equal? And who commands justice, and is upon a straight path?) This is the second proverb, and its conclusion is that the completely mute and incapable is not equal to the one who speaks and is capable. So, how have you, O polytheists, equated in worship between God, who brings together all the attributes of majesty and perfection, and stones that are nothing?
(And to Allah belongs the unseen of the heavens and the earth.) Every secret is open to God Almighty, and every unseen is a testimony to Him, and something similar to the Almighty's saying in the previous verse 74 (Indeed, God knows and you do not know)... (And the matter of the Hour is not but as the blink of an eye, or it is

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nearer). This is a second expression of his saying: His command, when He wants something, is to say to it, "Be," and it is.. and it contains a threat to those who disagree and are stubborn (Indeed, God is capable of all things). No one has anything to do with him if he wants to destroy the polytheists and all of creation.

By God, He brought you out of your mothers' wombs, verse 78-83:

(And God brought you out from the wombs of your mothers knowing nothing, and bestowed for you hearing and sight and hearts that you might be grateful. (78) Have they not seen? The birds are made subservient in the atmosphere of the sky. None keeps them except God. Indeed, in that are signs for a people who believe. (79) And God has made for you a habitation in your homes and has made for you The skins of livestock are houses that you will make light of on the day of your hardship and on the day of your stay, and of their wool, fur, and hair, as furniture and enjoyment for a while. (80) By God He made for you shadows from among what He created, and made for you shelters from the mountains, and made for you

(81) But if they turn away, then it is your duty to convey the message. The Clearer (82) They know the blessing of God and then deny it, and most of them are disbelievers (83))

the language :

The atmosphere refers to what is between the earth and the sky, and the vast land, and in language books the atmosphere of everything is its belly and inside. And "sakana" means stillness and stability in the house and also to it. What is meant by day is time, and by "moment" is travel, and by urban residence, and wool from sheep, and fur from camels, and hair from goats, and furniture here is the possessions of the house such as mattresses, clothes, etc., and there is no single word for it, and enjoyment is what one can enjoy for a while. And shade is the plural of shadow, which is fay, and in the Arab countries it was one of the greatest blessings due to its

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extreme heat. Al-Kanan is the plural of "kun." Al-Tabarsi said: It is the place in which its owner conceals himself, and it is said: "Kuntan" means keeping it hidden, and "Kuntan" means hiding it, and everything you wear, whether a shirt or armor, or the like, is "Kunna." The sarbils are one of them, which is the shirt. Valor means strength, and what is meant here is war, and the clothing of war is armor.

Parsing:

Umam has its origin in amaat because it is the plural of um, and the "ha" was added for emphasis, as Al-Tabarsi said, or for the difference between those who make sense and those who do not make sense, as others said. The phrase "You do not know anything" is used in the second person pronoun in your mothers. Something is an absolute object, meaning "knowledge," and it may be an object, and "you know" means "you know." Furniture is the object of a deleted verb, i.e. He made furniture and possessions for you. If they turn away, the answer to the condition is omitted, that is, if they turn away, you are not obligated to do anything, because what you have to do is deliver the message, and you have fulfilled it and carried it out.

Meaning:

In this verse, God Almighty mentioned some of the evidence for the existence of the All-Wise Creator of this universe, and these evidence are at the same time among the blessings of God Almighty upon His servants, including:

With the materialists:

1 - (And God brought you out from the wombs of your mothers knowing nothing) A person emerges from his mother's womb ignorant and does not naturally know anything, but God Almighty provided him with the tool of sensory knowledge, which is hearing and sight, and the tool of rational knowledge as well, which is the mind and nature, which he expressed in terms of the hearts.

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The materialists said: The deaf and blind matter is the one that created for itself hearing, sight, and hearts. We answer them, firstly, that the one who lacks something does not give it. Secondly, if life and perception are among the properties and requisites of matter, then every matter must have hearing, sight, and a heart, because the generality of the cause requires the generality of the cause.

And if they say: There is a type of body in matter that exists in a special way such that it inevitably requires that the body be hearing, seeing, and perceiving. If they say this, we say to them: Either you say that matter as it is creates life and perception, or you do not say that. On the first, there must be nothing in matter that is not a revelation and perception, and on the second, life must not exist in matter at all..

And both assumptions or obligations are invalid in sense and conscience, because what is observed is Clearly, some of the matter is inanimate, some of it is alive and not perceptible, and some of it is alive and perceptible. This division and disparity is conclusive evidence that there is a knowing and wise force behind the matter, which gave life and awareness to some members of the matter and not others, and necessitated discrimination and disparity among them.

The universe is bigger than rockets:

2 - (Have they not seen the birds made subservient in the atmosphere of the sky? No one holds them back except Allah. Indeed,

In that are signs for people who believe.) What is meant by harnesses prepared for flight, and by holding them is to prevent them from falling to the ground, and a similar example is the Almighty's saying: (Have they not seen the birds above them spread out, and they take hold? No one holds them back except the Most Merciful) - 19 The King.. And it is clear that God Glory be to Him, He causes things to happen according to their causes, and it has been well known on every tongue that if God wants a matter, He prepares its causes. So the meaning of the Almighty's saying: "No

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one holds them back except God...otherwise the Most Merciful." He Almighty created the bird with two wings, and provided it with all the equipment necessary for it to fly between the heavens and the earth. The Almighty said: "And He created everything and ordained it with a precise determination" - 2 Al-Furqan..and He said. : (Indeed, We created everything with a decree) - 49 Al-Qamar. This creation, appreciation and management is clear and conclusive evidence of the existence of the Creator and Mastermind.

She asks: Man has invented an airplane that exceeds the speed of sound. He has even invented missiles that travel thousands of miles per hour and go to the moon and Mars, and he has invented satellites that orbit around the Earth and the moon, and from there speak to scientists in their language about what they hear and see. So where are the birds among these inventions?

It is strange for a rational person to ask such a question, to be astonished by these inventions, and to be astonished by the mind that invented and created them.. More precisely, to be astonished by the Creator of this mind that created these inventions. If man were fair, he would look at himself and his mind, for it is greater than the invention of rockets and satellites, because he is their inventor and creator. Rather, if he were fair, he would look at the creation of the universe, for it is greater than the creation of man who invented the rocket and the satellite, he said. God Almighty says in verse 57 of Ghafir: "The creation of the heavens and the earth is greater than the creation of people, but most people do not know." The creation of man is millions of times greater than the creation of missiles and satellites.

This, since the beginning of the hadith, has only been about birds, and birds are from the living, and the plane, the missile, and the satellite are from the inanimate objects, so denying any of them is out of place.. It is clear and certain that the rocket scientists, along with the scientists of mankind and the jinn, cannot create a fly, nor a cell from the wing of a fly: (They would not create a fly even if they gathered

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together for it. And if a fly takes away anything from them, they will not be able to retrieve it from it, but the requester and the requested person are weak.) - 73 Al-Hajj.

It should be noted that God Almighty entrusted him with catching birds in the air because He is the Most High

It is the first cause that created the bird and provided it with flight equipment. The Ash'aris denied the existence of natural causes of all kinds and forms, and said: All actions are attributed to God directly and without intermediary, whether these actions appear from a bird, an insect, an animal, a human, or from nature. There is no relationship at all between burning and fire, nor between irrigation and drinking, nor between satiation and eating. But God creates burning when fire comes into contact with the body, and it exists. Satisfaction when drinking water, and fullness when eating food... It is sufficient to refute this saying that it contradicts sense and conscience, and that what is necessary for it is that the human being be exactly like an animal and an inanimate object, not described as good or bad, criminal or innocent, and that he does not deserve praise or blame, nor reward or punishment, because it is assumed that God is the agent and the human being is a circumstance for the action, just like the vessel in which water is placed.

3 - (And God has made for you a dwelling place in your homes.) What is meant by dwelling here is the act and settling in homes, and what is meant by these homes is taken from stone, wood, iron, and cement, and He has made for you houses from the skins of livestock that you will make light of on the day of your distress and the day of your residence. You make light of it, meaning its burden is light for you, and the burden is travel and urban residence. After he mentioned fixed houses, he mentioned houses that move with a person from place to place like tents, and God Almighty mentioned skins, and did not mention flax and hemp and the like, because

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skins were the predominant thing in Arab countries. Whatever it is, the foundations of a house of any kind indicate the existence of its Creator and Maker. I liked here a statement by a jurist who explains it. I will quote it. Literally, he said: "Everything that raises you and shades you is a roof, and everything that lowers you is an earth, and everything that covers you on the four sides is a wall, so if you are organized and connected, it is a house."

Respect for the home in Sharia:

Houses of all kinds are among the blessings of God Almighty upon His servants, and only those who do not have homes know their value, and the house has its inviolability in Islamic law, including that a person should not enter a house until he asks permission from its family. 28 The light.

The jurists said: Whoever peeps into a person's house through a hole or a crack in a door, or the like, then the owner of the house may rebuke him first. If he insists, he may hit him, or throw a pebble at him or the like. If the spying person is harmed, there is no blame on the owner of the house. It was stated in the Prophetic hadith: "Whoever looks at you and you strike him with a pebble and gouge out his eye, there is no blame on you." Imam Jaafar al-Sadiq (peace be upon him) said: The private parts of a believer are forbidden for another believer...and whoever sees a believer in his house, his eyes are permissible for the believer in that case.

4 - (And of its wool, and its fur, and its hair, furniture and enjoyment for a time) meaning, He made for you from its wool, etc., and wool is from sheep, hair is from camels, and hair is from goats. Furniture originally means abundance. It is said: the dung of a plant grows if it is abundant, and what is meant is By furniture, here is what a person needs, such as furniture, clothing, and the like, and enjoyment is everything that a person will benefit from for his interests and meeting his needs, and

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his saying: “for a time” indicates that all of life’s pleasures are temporary and have no permanence or resolution.

How about the blessing of black gold?

5 - (And God has made for you shadows from among what He has created.) Shade is the plural of shade, which is the shelter that protects from the heat of the sun.

6 - (And He made for you enclaves of the mountains.) Al-Aknan is the plural of “kun” from a cave, a hole, and similar things that protect oneself from the heat of the sun. Everything a person needs is a blessing if he finds it, even the sky of a cloud and the hole in a mountain.

7 - (And He made for you robes to protect you from heat). Here, its meaning and cold were deleted, but rather it was deleted for the sake of knowledge of it (and robes that protect you from your strength). This is a metaphor for armor, forgiveness, etc. (Thus will He complete His blessings upon you that you may submit). What is meant by Islam here is surrender and submission to the truth and acting upon it, and the meaning is that God Almighty bestowed upon them houses, furniture, belongings, robes, shade, and shelter so that they might thank Him and fear Him, and not spread corruption on earth.

And when God Almighty was grateful to the Arabs of pre-Islamic times with the light of a cloud and a tree, or with a hole in the mountain and the like, and He, His greatness is great, considered this shadow and this hole to be a completion of His blessing upon them.

He asked them to return this with gratitude and obedience to the truth, and threatened them if they disobeyed and rebelled. If the shadow is a blessing and the hole is a blessing, then what about the black gold that flows freely in the Arab countries? And what about the group that controls it, building skyscrapers with its

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money, acquiring female slaves and slaves, owning a fleet of planes and cars for its own luxury, and filling the earth with extravagance and corruption?

God has been gracious to those who passed by with cattle, horses, mules, and donkeys, with houses made of stone and leather, with furniture made of wool, fur, and hair, and with robes to protect them from heat and cold. Rather, He was gracious to them with shade and holes, and asked them to give thanks and remember, so what about the deviant, affluent people in this age who live in villas, furnish them by the hundreds of thousands, and adjust their atmosphere as they desire of warmth or warmth? Humidity, and around them are refugee tents and homeless huts? Yet they claim to believe in God and the Last Day.

(But if they turn away, then upon you is only the clear conveyance) O Muhammad, and upon us is the reckoning, and you have fulfilled the message in the most perfect manner, and we will give them their reckoning and their reward. This verse was presented in Surat Al Imran, verse 20, vol. 2, p. 30, and in verse 40 of Surat Al-Ra'ad (They recognize the blessings of God, then they deny them). What is meant by their knowledge of it is that they enjoy it, and by their denial that they attribute it to other than God, meaning that they eat God's provision and worship other than Him (and most of them are disbelievers). It is permissible to use the word most in its apparent meaning, and it is also permissible to use it in all. What is meant here is everyone who received the message of Muhammad (PBUH) and denied it out of stubbornness and rebellion against the truth.

We send from every nation a martyr. 84-89:

(And on the Day when We will raise from every nation a witness; then no permission will be given to those who disbelieve, nor will they be looked to. (84) And when those who wronged see the torment, it will not be lightened. (85) And when those who associate them see their partners, they say, "Our Lord, these are

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Our partners are those whom we used to call upon other than you. So the word is conveyed to them that you are indeed liars. (86) And they will entrust to Allah that Day peace, and what they used to do will go away from them. (87) Those who disbelieved and turned away from the path of God. We will increase for them a punishment above the punishment because they used to corrupt. (88) And on the Day when We will raise up in every nation a witness against them from themselves, and We have brought you as a witness over these, and We have sent down to you the Book as an explanation of all things, and as guidance and mercy and good tidings for the Muslims (89))

the language :

What is meant by martyr here is the witness for them or against them. They do not find it difficult, meaning there is no room for them tomorrow to seek satisfaction from God through word or deed. Peace is surrender and submission. And the statement is the statement.

Parsing:

The day We will be resurrected (day) is the object of a deleted verb, i.e. mention the day we will be resurrected. And the sentence is that you are liars instead of saying in his saying: So give them the statement. He approached them with torment (punishment) with distinction because it means that their torment increased. And We brought you as a martyr (martyr) as well as the one who suffices the speech. And to clarify a situation, and it may be used as an object for its sake, that is, We sent it down to explain everything to people, to guide them, and to have mercy on them.

Meaning:

(And on the Day when We will raise from every nation a witness, then no call will be given to those who disbelieve.) This is a threat

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And a warning to those whom God Almighty referred to in the previous verse when He said: (They recognize the blessings of God and then deny them). The face of the threat is that God will gather the people tomorrow, and bring every prophet who will bear witness against his or her nation, and when he bears witness against it, God will take his word and his testimony, and will not give it permission to respond or apologize. God Almighty said: (This is a day when they will not speak, nor will permission be given to them, so they will make excuses) - 35 Al-Mursalat. (And they are not reproached.) What is meant by asking for approval is to seek contentment, and the meaning is not to ask the polytheists to please God by word or deed, because the Hereafter is a house of reckoning and reward, not a house of deeds and appeasement.

(And when those who have wronged see the torment, it will not be lightened for them, nor will they be reprieved.) What is meant by "those who have wronged" is every wrongdoer, whether he wronged his Creator through denial or polytheism, or wronged others through transgression, or wronged himself by exposing it to destruction. He will be punished for his wrongdoing and sin with equal recompense, without addition or subtraction, and without delay as well.

(And when those who associate them see their partners, they say, "Our Lord, these are our partners whom we used to call upon without you." Then they delivered to them the saying, "Indeed, you are liars.") The pronoun "they" refers to the gods of the polytheists, and the pronoun "them" refers to the polytheists themselves. The verse, in its apparent meaning, indicates that God will bring together the idol of the polytheists, whether an idol or something else, to throw evidence against those who took him as a god. And when the polytheists see their gods that they used to worship, they say to God: These are those whom we used to call partners with you, and the gods respond to them in the verbal language or in the verbal language: You, O polytheists, are liars and slanderers in making us partners. To God. It is not far-

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fetched that this story, according to the polytheists and their gods, is a metaphor for the truths being revealed tomorrow, and that there is no room for lies and deception. (And they offered peace to God on that day.) The pronoun they threw refers to the polytheists and their gods, and that they surrender and submit to the command of God Almighty (and what they used to invent has gone astray from them). And every slanderer in this life, their slanderers return to him with shame and torment on the difficult day.

(Those who disbelieve and turn away from the path of God, We will increase for them a punishment above the punishment because they used to corrupt.) They were corrupted by their disbelief in the truth, and they were corrupted by turning others away from the truth, so they deserved two punishments: one for corruption and the second for corruption: (And they will bear their burdens, and burdens with their burdens) - 12 Al-Ankabut.

(And on the Day when We will raise into every nation a witness against them from among themselves.) This meaning was introduced in verse 84 and repeated in verse 89 as a threat to those who denied Muhammad (PBUH). (And We brought you as a witness against these.) The speech is for Muhammad (PBUH), and these are a reference to his nation.

And you ask: Muhammad (PBUH) is the Messenger of God to all mankind, according to the text of verse 27 of Sheba: (And We have not sent you except as a bringer of good tidings and a warner to all mankind, but most of the people do not know). If Muhammad's message in this world is general to everyone, then his testimony in the afterlife to people should also be general, and if his testimony in the afterlife is to his nation only, then his message should be specific to his nation only?

The answer: There is no correlation between the generality of his message in this world and the generality of his testimony in the afterlife, because the message of

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Islam is conveyed by the nation of Muhammad (PBUH) after him to all nations in every time and place, and the Prophet bears witness to his nation that it was neglected and the message was not conveyed to generations.

(And We sent down to you the Book as an explanation of everything.) The speech from God to His Prophet Muhammad, and what is meant by the book is the Qur'an, which contains an explanation of everything related to doctrine, law, morals, lessons, and sermons (and guidance and mercy) for those who seek guidance and mercy (and good tidings for Muslims). What is meant by good news is Paradise, and by Muslims is everyone who surrenders to the truth and acts upon it.

God commands justice and benevolence, verse 90-93:

(Indeed, God commands justice and goodness and giving to relatives, and forbids immorality, abomination, and transgression. He exhorts you that you may remember. (90) And fulfill the covenant with God when you make a covenant, and do not break your oaths after they have been confirmed, and you have appointed God as a guarantor over you. Indeed, God knows what you do (91) and do not be Like the one who unspooled her thread after strength, so that you may take your oaths as a place among yourselves, lest there be a nation that is weaker.

Of a nation. God will only test you thereby and will make clear to you on the Day of Resurrection that concerning which you differed. (92) And if God had willed, He would have made you a single nation, but He leads astray. Whoever He wills, and He guides whom He wills, and you will certainly be asked about what you used to do. (93))

the language :

Everything that a person is obligated to do or omit by choice is a covenant according to the people of custom, and it is not a covenant that must be fulfilled according to Islamic law unless the covenant is for God and is associated with His name, the Most

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High: such as: I made a covenant with God, and I have a covenant with God. The oath is broken by breaking it. What is meant by its emphasis here is its contract, and it is permissible to confirm it with the alif, but with the waw it is preferable because it is the original. He is a guarantor of loyalty. Ankatha, with the hamza fatha, is the plural of "nakath" with the kasra of the "nun," meaning "mankuth," meaning "resolved" and "undone." Everything that is not correct is included in the speech of the Arabs, as in Al-Tabari's interpretation. And I raise more and more abundantly.

Parsing:

Ankatha is a certain state of her spinning. It was said: it is in the accusative case. And they entered an effect for its sake, so that you may take it. The source of "to be a nation" is in the genitive case with a deleted "ba" meaning "to be a nation".

Meaning:

(Indeed, God commands justice, charity, and giving to relatives, and forbids indecency, abomination, and transgression. He exhorts you that you may remember.) This verse enjoins three good qualities and forbids three bad qualities. As for the three good qualities, they are:

Justice, and a just person is one who treats people fairly with himself, and treats them the way they should be treated.

Ihsan means all good things, and people understand the word "philanthropist" as someone who donates his money or his efforts for the sake of goodness.

Giving to relatives is a kind of charity, and God Almighty mentioned it specifically, declaring His grace and greatness.

As for the three ugly qualities, they are immorality, such as adultery, sodomy, alcohol, gambling, lying, and slander, and the most evident of them is adultery. God Almighty said: (And do not approach adultery. Indeed, it is an indecency and evil is the path) - 32 Al-Isra'. The second ugly characteristic is evil, which is everything

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that reason and Sharia reject. The third characteristic is transgression, which is aggression against people by deed or word, and its ruling with God is now the ruling of polytheism in God, and even more severe, because polytheism is an assault on the right of God, so it can be dropped. As for transgression, it is an assault on the right of God and the right of people. Munkar refers to indecency, and indecency refers to evil, and they both refer to transgression.

(He advises you that you may remember.) What is meant by His exhortation, Glory be to Him, is His command to have good and good qualities, and His prohibition of bad and ugly qualities, and the purpose of this exhortation is for us to be pious believers, kind and pure. The narrators reported on the authority of Ibn Masoud that this is the most comprehensive sign of good and evil in the Book of God.

Othman bin Mazun said: I converted to Islam out of shame towards the Messenger of God, and Islam did not settle in my heart until this verse was revealed, so I believed in Muhammad (PBUH) and went to his uncle Abu Talib, and informed him of my command, and he said: O people of Quraysh, follow Muhammad and be guided, for he only commands you to have good morals.

(And fulfill God's covenant when you make a covenant.) Giving a covenant to God can be done in two ways: The first is for a person to make a covenant with himself to God Almighty to do a specific thing or to leave it, as if he said: I pledge to God to do such-and-such, or to leave such-and-such. The second way is that he believes in God, because whoever believes in Him has given him a covenant to obey His commands and end with His prohibitions, and both covenants must be fulfilled, and what is meant here by God's covenant is the first covenant.

(And do not break oaths after confirming them.) Faith is the plural of oath, and what is meant by its affirmation is its contract, because an oath is contracted if it is not based on sin, and it is not contracted under any circumstances if it is.

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On sin. It was said: What is meant by its emphasis is to make it strict and strict, and this is an error, as the meaning becomes that an oath that is not strict does not have to be fulfilled... knowing that every oath, once it is fulfilled, must be fulfilled, whether the swearer is strict and strict with his oath and resolve, or not strict and strict.

(And you have appointed God as your guarantor.) Whoever swears by God has made God the guarantor and guarantor of fulfillment. If he breaks it, he has betrayed God himself, and deserves punishment and torment (Indeed, God knows what you do). Whoever fulfills his covenant and oath will be rewarded with the reward of the obedient, and whoever breaks and betrays will be punished with the punishment of the disobedient.

It should be noted that both the covenant and the oath are naturally dissolved if his omission is better than his action. If a person swears to God or makes a covenant not to eat meat – for example – and the omission has a health benefit for him, if that is the case, then the covenant and oath are concluded. If something happens to his health that requires eating meat, the covenant and oath are dissolved, and he eats meat and there is nothing wrong with him. It was stated in the hadith: "If you see something good from your oath, then abandon it."

(And do not be like the one who unwinds her yarn, unraveling it after strength.) After its strength, that is, after its conclusion.. And everything that is broken after it is twisted and concluded is broken, whether it is a thread or a rope, and God Almighty likened the one who breaks the covenant and faith to the one who breaks the thread after its conclusion. It was said: There was a foolish woman in Mecca who spun her wool in the morning and broke it in the evening, and that God likened her to someone who breaks an oath. Whatever it is, the verse is a confirmation of the Almighty's saying: (And do not break oaths after they have been confirmed).

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(You take your oaths as a source of income among yourselves, lest one nation be greater than another.) Deleting from speech the negative interrogative hamza, and the appreciation: "Do you take it?" etc. And income is the corrupt and corrupting thing, and it includes deception and deception, and worse, meaning more, and the meaning is do not make your faith a means of treachery and betrayal, and that is by swearing to those who are greater than you and stronger so that they can be reassured by you and trust you, while at the same time you intend to break the faith and abandon those to whom you swore when you see that they are stronger than them and more numerous, and the meaning is summed up in one word: Do not betray. (Allah only tests you with it.) His conscience returns to his command to fulfill the covenant and oath.

The meaning is that God Almighty assigns obligations to His servants to obey those who obey willingly, and disobey those who disobey willingly, then God rewards each of them with what he deserves. We spoke in detail about the meaning of testing from God when interpreting verse 94 of Surat Al-Ma'idah, vol. 3, p. 126 (And that He will make clear to you on the Day of Resurrection what you were in. You differ. God will bring His servants back on the Day of Resurrection to distinguish the wrongdoer from the right one, and reward each with what he deserves.
(And if God had willed, He would have made you one nation.) That is, if God Almighty had wanted to force man to believe, all people would have been one nation, but He left man what he chose, because if he had taken away freedom and choice, he would have been like animals and insects. This was discussed in detail when interpreting verse 118 of Surat Hud and verse 34 of Surat Al-An'am. (But He misleads whomsoever He wills, and guides whomsoever He wills. And you will certainly be asked about what you used to do.) There is no doubt or doubt in the mind that God does not mislead or guide anyone by force, and if He had resorted to

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misguidance and guidance, it would not have been valid to ask Him and hold Him accountable, even though He said explicitly, and without a pause (And you will be asked about what you used to do), and the meaning of the verse is that God Almighty considers a person as lost after he has chosen a path. misguidance, and considers him a guide when he follows the path of guidance, just as He kills him if he commits suicide, and saves him if he does not throw his hand into destruction. We previously talked about guidance and misguidance when interpreting verses 26 and 272 of Surat Al-Baqarah, vol. 1, p. 70, 426, and verse 88 of Surat An-Nisa, vol. 2, p. 399.

Ma and Allah Khair al-Ayah 94-100:

(And do not take your oaths as a source between you, lest a foot slip after they have been firmly established, and you shall taste evil because you have turned away from the path of God. And for you is a great punishment. (94) And do not With God's covenant, a small price. Indeed, with God is better for you, if you only knew. (95) What you have will expire, but what God has is everlasting. And We will certainly reward those who are patient. Reward them with the best

(96) Whoever does righteousness, whether male or female, and is a believer - We will surely give him a good life and give them their reward with the best of what. They used to do (97) So when you read the Qur'an, seek refuge in Allah from the accursed Satan. (98) Indeed, he has no authority over those who believe and over their Lord. They put their trust (99) His authority is only over those who trust Him and those who associate with Him (100))

the language :

Depletion of annihilation versus survival. And if you read the Qur'an, that is, if you want to read the Qur'an, such as if you eat, then say in the name of God. What is meant by authority is domination. And they follow him, that is, they obey him.

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Parsing:

Fatzal is in the accusative case with an implicit word after the fā because the verb occurred in response to the prohibition, and they tasted a conjunction for fatzal. Rather, it is composed of two words: that which accuses the noun and nominates the predicate, and what is a connected noun, which is the noun that, and with God the relative of the relative, which is a disjunctive pronoun that has no place in the parsing, and the best predicate is that. And you have no starter, and news is running out. The pronoun lenhyinah refers to the one who did good deeds, considering the word (from) as a singular word, and the pronoun nishinim refers to it, considering its meaning, which is the plural here.

Meaning:

God Almighty said in verse 91: (And do not break oaths after confirming them.) And he said in verse 92: (And do not be like one who unwinds her thread after strength, retracting, taking your oaths.

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income between you. He said in verse 94, which we interpret: (And do not take your oaths as a source of intercourse between yourselves.) What is the purpose of this repetition? Is it affirmation and interest in fulfillment, or is there another purpose? Al-Razi quoted the commentators that God Almighty first forbade all people from breaking the oath, without meaning a specific group, then He forbade a group in particular, namely those who pledged allegiance to Muhammad (PBUH) on Islam. This detail is far from the meaning of the verses, because the prohibition in them against breaking an oath was mentioned in absolute terms, not restricted to a pledge of allegiance or anything else. What is more appropriate in the answer is that repeating the prohibition here is only permissible and good, because God Almighty followed after each prohibition with a sentence that conveyed a new meaning. He said after the first prohibition: (And you have made God a guarantor over you), so he

reminded those who swore by this saying that they made God As a guarantor of the fulfillment of their oath, they must not renege, otherwise they would have betrayed God himself. He said after the second prohibition: "He will test you with it." This is also a reminder to those who swear that he is examining them and testing them so that they deserve the reward that He wants for them. He said after the third prohibition: (Then a foot slips after it has been firmly established) and this is a threat and a warning to those who abandon the truth for falsehood and guidance for error. (And taste evil because you have turned away from the path of God, and for you is a great punishment.) Everyone who turns away from the path of God and the truth must be deterred with exhortation and guidance first. If he repents and repents, then that is the case. Otherwise, he must be jihadd, and it is permissible to capture and kill him. This is in this world, but in the afterlife, he will have a great torment.
(And do not exchange the covenant of God for a small price) God's covenant is commitment to the truth and acting upon it, and among them is fulfillment of the covenant and the oath. What is meant by the small price is worldly benefit, even if it is many. The meaning is: do not prefer your own benefits over the truth, so you sell it for money or prestige or for any enjoyment of this life, for the world and what it contains is nothing compared to what God has prepared for the obedient and doers of good. (Indeed, with God, it is better) of worldly benefits, as great as they can be and as they are. (If you only knew) the far-reaching difference between hereafter and worldly benefits. Then God Almighty explained the difference between them by saying: (What you have will expire, but what God has is everlasting.) There is no doubt that the permanent is better and more honorable than the fleeting...
Moreover, worldly benefit is accompanied by pain.

And the annoyances... if one side is better than the other, the other side is better. As for the afterlife benefit, it is free from any blemish.

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(And We will surely give those who are patient their reward according to the best of what they did.) Calling to the truth, and steadfastness in it and in it, naturally invites harm from those who are false. Whoever is patient in the face of affliction for the sake of the truth, and is steadfast in jihad against his enemies to the end, God will reward him with the reward of the patient and Mujahideen.

You ask: The Almighty's saying: (And We will certainly give those who are patient their reward according to the best of what they used to do). His saying this indicates that God Almighty rewards the patient with reward for their best deeds, but as for their good and bad deeds, He does not reward them with anything for them. Is this the meaning of the verse?

The answer: Human deeds are divided into obligatory and recommended obedience, disobedience, and permissible acts. There is no doubt that the best of them are obedience, and the ugliest of them are disobedience. God Almighty rewards those who are patient in all the acts of obedience they do, including patience in obedience to God, which is the best and most honorable of them. As for the permissible acts, the one who does them does not deserve reward or punishment. What is meant by the best of the acts they used to do is the acts of obedience. In all its forms and forms, and not just patience. Yes, God Almighty has stated that He rewards those who are patient for their good deeds, and He has remained silent about their bad deeds, and in this silence He has promised, or is like a promise, that He Almighty will forgive them with His mercy and grace.

(Whoever does righteousness, whether male or female, and is a believer - We will surely give him a good life and give them their reward according to the best of what they used to do.) In this verse there are aspects:

1 - It has shown that both males and females are measured by their deeds before God, and that a man has no superiority over a woman except through piety. If she is pious and obeys, and he disobeys and he does not, then she is better than him and

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more honorable in the sight of God. The discussion of that was presented in detail when interpreting verse 228 of Surat Al-Baqarah under the title: "Between a Man and a Woman," vol. 1, p. 343.

2 - The verse also indicates that faith along with good deeds is a reason for reward and reward, but one without the other does not deserve the reward. But the combination of this verse and the Almighty's saying: (So whoever does an atom's weight of good will see it) implies that God Almighty compensates the disbeliever who does good with health, money, prestige, or a long life in this world.

Or by reducing his torment in the afterlife. We previously talked about this under the title: "The Infidel and Doing Good" when interpreting verse 178 of Surat Al Imran, Part 2, p. 211.

3 - They disagreed about the good life that God Almighty mentioned when He said: (So let us give him a good life). They disagreed: Does this life happen in this world or in the afterlife? .. And it is strange that the commentators differ on this, while they see with sense and sight that this world is the paradise of the disbeliever, and the prison of the believer, and they recite and even explain the words of God Almighty: (And if mankind had not been one nation, We would have surely given for whomever disbelieves in the Most Merciful a roof over their houses. Silver and ladders upon which they appear, and their houses have doors and decks upon which they recline and ornaments. And indeed, all of that is for the enjoyment of this life and the hereafter. With your Lord is for the righteous.) - Al-Zukhruf 35. For this reason, we think that what is meant by a good life here is Paradise, and that his saying: "And We will give them their reward, etc.," is an interpretation of his saying: "Let us revive it" and a confirmation of it. Likewise, the Almighty's saying: (Indeed, invent a lie are those who do not believe in the signs of God, and it is they who are the liars.) 105 Bees.

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(So when you read the Qur'an, seek refuge in Allah from the accursed Satan.) The address is for the Prophet (PBUH), and the obligation is for the general public, and the meaning is that whoever wants to read the Qur'an should say before reading: I seek refuge in God from the accursed Satan. In Al-Razi's interpretation, Malik and Dawud Al-Zahiri said: Seeking refuge after reading the Qur'an, not before it, is rigid on the apparent meaning of the wording. Whatever it is, seeking refuge from Satan before or after reading is desirable, and not obligatory according to consensus. (Indeed, he has no authority over those who believe and put their trust in their Lord; His authority is only over those who follow Him and those who associate with Him.) The pronoun that it is not for him refers to Satan, but as for the pronoun that it is polytheists, it is permissible to refer to their Lord due to the precedence of His mention, and it is permissible to refer to Satan, with the meaning that they were polytheized because of their obedience to Satan, and the meaning is that Satan has no way over man except through whispering and temptation to do forbidden things, and only those who are weak in heart and faith respond to him. Its counterpart is presented with an explanation in verse 22 of Surat Ibrahim and verse 39 and the following of Surat Al-Hijr.

Verse in place of verse 101-105:

(And when We change a verse in place of another, and God knows best what He is sending down, they say, "You are only an inventor." Nay,

Most of them do not know. (101) Say, "It has been sent down by the Holy Spirit from your Lord in truth, to confirm those who believe, and as guidance and good tidings for the Muslims. (102) And indeed, We know that they say, "Only a human being teaches it." The language of those to whom they are atheist is foreign, and this is a clear Arabic language. (103) Indeed, those who do not believe in the signs of God will not God will guide them, and for them is a painful punishment. (104) Only

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those who invent lies are those who do not believe in the signs of God, and it is they who are liars. (105))

the language :

Switching means raising something while putting something else in its place, and the Holy Spirit is Gabriel, and what is meant by tongue here is language. And atheism tendency. The difference between a non-Arab and a non-Arab is that a non-Arab is someone who does not speak eloquently, even if he is an Arab, and a non-Arab is someone who is attributed to a non-Arab.

Parsing:

They said, "If" is an answer, and a sentence, and God knows best, is an interjection between "If" and its answer. The tongue of the person they are referring to is a beginner, and his experience is foreign.

Meaning:

(And when We change a verse in place of another, and God knows best what He is sending down, they say, "You are only an inventor." Nay, most of them do not know.) The pronoun they said refers to the polytheists who denied Muhammad (PBUH), and the pronoun you are directed to is from them.. Indeed, God Almighty created the creation, and He is the All-Knowing, the All-Wise as to what makes them right and what corrupts them. Wisdom and interest may require that God Almighty legislate a rule for His servants for a specific period of time, and He does so, so that when the period ends, the rule limited by it is removed, and He - His wisdom be exalted - legislates another rule in its place according to the interest as well.. And this is it.

What is meant by his saying: "And if We replace a verse with another verse." When the polytheists saw this change, they would say to Muhammad (PBUH): You are doing this on your own initiative, and are attributing it to God as a lie and slander.

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And God Almighty knows that He is the one who revealed this change to His truthful and trustworthy Messenger, and He knows that they are the ones who are inventors when they say to the Greatest Messenger: "You are only an inventor."

The clearest interpretation I have read of this verse is what was narrated on the authority of Ibn Abbas, that if a verse was revealed in distress, and then a softer verse was revealed, the infidels of Quraysh said: Indeed, Muhammad mocks his companions. Today he commands a command, and tomorrow he forbids it, and he does not say these things except from himself, so God Almighty revealed: And if We replace a verse in place of a verse, etc. We talked about abrogation when interpreting verse 106 of Surat Al-Baqarah, vol. 1, p. 169.

(Say, "It has been sent down by the Holy Spirit from your Lord with the truth, to confirm those who believe, and as guidance and good tidings for the Muslims.") The Holy Spirit is Gabriel, and it was called that because it was revealed in Jerusalem, and it is the Qur'an from God to Muhammad (PBUH).

An example of this is the Almighty's saying in verse 89 of this Surah: (And We have sent down to you the Book as an explanation of all things, and guidance and mercy and good tidings for the Muslims.) The verse was mentioned here to respond to the polytheists who attributed the change to the Prophet, and it was mentioned there on the occasion of the Almighty's saying what it means: On the Day of Resurrection, God will send from every nation a witness, and He will send Muhammad to testify against his nation that the Qur'an, which is an explanation of everything, has reached it.

(And we know that they say that only a human being teaches him.) The polytheists accused Muhammad (PBUH) of learning the Qur'an from someone else, and attributing it to God as a lie and slander. There is no doubt that this is a war of false propaganda declared by the corruptors of the earth against a reformer who revolts against them and their corruption and corruption. Today, propaganda methods have

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developed against the sincere people and the reformers, and have reached the end in accuracy and judgement, to the point that many pure innocent people have been deceived by them.

(The language of those to whom they atheist is foreign, and this is a clear Arabic language.) This is a response to what the polytheists said about Muhammad (PBUH): "Only a human being teaches him." It appears from this response that they attributed the teaching to a specific man, and that this man was a foreigner who was unable to speak.

By speech, and for this reason God Almighty said: The Qur'an is endowed with explanation and eloquence, so how could it have been issued by a non-Arab? .. If someone lacks something, he will not give it to him.

This slander was repeated by the enemies of Islam during the life of Muhammad (PBUH), and they were repeated after him as well, and many Christian missionaries are still perpetuating this slander, ignorant or ignoring that in the Qur'an there are sciences, arts, and wisdom that did not have any meaning or effect in that era. And if their existence was assumed, it would not be possible for anyone to collect and teach them, and if he had taught them, his fame would have surpassed that of Aristotle, whom the Arabs called the first teacher. Knowing that no one claimed that A man who during the time of the Messenger of God collected the sciences of the Qur'an.

(Indeed, those who do not believe in the verses of God, God will not guide them, and for them is a painful punishment.) What is meant by God's signs is the evidence that speaks of His existence, the miracles that bear witness to the prophecy of the prophets, and the rulings revealed by God to them. As for guidance, what is meant here is reward, and the meaning is that God Almighty does not reward, but rather punishes those who disbelieve in His signs of all kinds.

Liar and infidel:

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(Only those who invent lies are those who do not believe in the signs of God) nor in resurrection, reckoning, and recompense, like the polytheists who said to Muhammad (PBUH) what they said (and those are the liars). They dare to lie and do all evil and sins because they do not fear punishment for lying, nor do they hope for reward for honesty.

You ask: The Almighty's saying: "Only those who invent lies are those who do not believe" suffices for His saying: "And those are the liars." What is the purpose of this repetition?

The commentators answered that its intention is to point out that the trait of lying in them is fixed and well-established, just as you say to someone who is known to lie: You lied and you are the liar, meaning that it is your habit to lie.

Second question: God Almighty said: (Only those who invent lies are those who do not believe). This is limited to lying about the unbelievers, even though many of the unbelievers are more truthful and trustworthy in their hadiths than many of those who believe in God and the Last Day?

The answer: The false Muslim believes in God in theory, and is an infidel in practice, as he describes Him

As a theoretical and intellectual believer, he is treated in this world as a Muslim, and as an infidel in his deeds and deeds, he is treated in the afterlife as an infidel, according to this verse, and according to what was narrated from the Prophet that he was asked: Does a believer lie? He said: No. Then he read this verse.

And his heart is at peace with faith, verses 106-111:

(Whoever disbelieves in God after his belief, except he who is forced while his heart is at ease with faith, but whoever spreads his heart with disbelief - upon them is the wrath of God. And for them is a great punishment. (106) That is because they preferred the life of this world over the hereafter, and God does not guide the

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disbelieving people. (107) Those are those upon whom God has set a seal. Their hearts, and their hearing, and their sight, and those are the heedless. (108) There is no doubt that in the Hereafter they will be the losers. (109) Then indeed your Lord is for those who They emigrated after they had been tested, then they strived hard and were patient. Indeed, after that, your Lord is ever Forgiving, Most Merciful. (110) On the Day when every soul will come, contending on behalf of itself, and it will die. Every soul has done what it has done, and they will not be wronged (111)) the language :

He explained the disbelief out of his heart, that is, he believed it willingly. They preferred the life of this world, that is, they preferred it and gave it priority, and there was no crime, no doubt. What is meant here is to be tempted. She argues for herself, defends herself, and seeks her salvation.

Parsing:

Al-Tabarsi mentioned two ways of parsing "who" in the Almighty's saying: "Whoever disbelieves in God."

Al-Razi mentioned four aspects, and chose that its place is in the accusative, the direct object of a deleted verb, i.e. I mean who disbelieves in God. As for us, we choose that its place is in the nominative with the beginning, and the predicate is deleted, meaning who disbelieves in God after his belief, upon them is the wrath of God, and this sentence is indicated by the sentence found in the same verse, and from the explanation of the subject, upon them is the wrath of God, the predicate. Sadra is a distinction transformed from a subject because its origin is someone whose chest is open to disbelief. Al-Razi said: Sadra is an object, and its origin is Sadra, and the pronoun is deleted for knowledge of it. The noun of "they" in the Hereafter is in the genitive case, meaning there is no crime in "they" and the pronoun "they" is a disjunction, and "the losers" are two predicates. Then your Lord has informed those

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who emigrated of it in a sentence: Indeed, your Lord is Forgiving and Merciful. And after that, your Lord is an assurance, because your Lord is for those who emigrated, etc.

Meaning:

(Whoever disbelieves in God after his belief, except he who is forced while his heart is at ease with faith.) This verse indicates permission to utter the word of disbelief in order to escape death, provided that the one who says it is a true and sincere believer. It was stated in Al-Razi's interpretation: "Some people were forced to say the word disbelief, including Ammar and his parents, Yasser and Somaya, and Suhaib, Bilal, Khabbab, and Salem, and they were tortured. As for Somaya, he ducked between two camels and was pierced in the heart with a spear and was killed. Yasser was killed, and they were the first two people killed in Islam. As for Ammar, he gave them what they wanted with his tongue under duress. Some of them said: O Messenger of God, Ammar is an unbeliever. The greatest Messenger (may God bless him and grant him peace) said, No, Ammar was full of faith from his head to his feet, and faith was mixed with his flesh and blood. So Ammar came to the Messenger of God (may God bless him and grant him peace) while he was crying, so the Messenger started wiping his eyes and saying: "What is the matter with you?" If they return to you, return to what you said." The discussion about taqiyya was presented when interpreting verse 30 of Surat Al Imran.

(But whoever spreads disbelief openly - upon them is the wrath of God, and for them is a great punishment.) After God Almighty mentioned whoever believes in reality, and shows disbelief in order to escape from being killed, and that he is excused before God. There is no recompense for this except the wrath of God and His painful punishment (that is because they preferred the life of this world over

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The Hereafter) This is a reference to God's wrath and punishment, and they preferred it, and the meaning is that God Almighty expels the unbelievers from His mercy, and punishes them with His fire because they preferred life and its adornment over the Hereafter and its bliss.

And God Almighty says: That is because they liked etc. It is clear that the reason for their torment and God's wrath upon them is their preference of this world over the afterlife, and the meaning of this is that everyone who prefers desires over the truth, and the immediate over the future, is in God's eyes like an infidel and a polytheist in that he deserves wrath from God and torment.

(And God does not guide the disbelieving people) meaning that He does not consider them guided after they naturally preferred disbelief over faith. Also, he does not guide them in the sense that he does not reward them.. There is no doubt that he has guided them in the sense that he has provided for them sufficient and sufficient evidence of his existence and the prophecy of his prophets: (And as for Thamud, We guided them, so they preferred blindness to guidance) - 16 Fussilat.

(Those are those upon whose hearts, hearing, and sight God has set a seal, and it is they who are heedless.) Its counterpart is presented with an explanation in Surat Al-Baqarah, verse 6.

(No offense) There is no doubt (that in the Hereafter they will be the losers). There is no greater loss than God's wrath and torment.

(Then indeed, your Lord is for those who emigrated after they had been tried, and then struggled and were patient. Indeed, your Lord after that is Forgiving and Merciful.) After God Almighty mentioned the ruling on one who believed in reality and disbelieved outwardly out of compulsion, after this he mentioned here the one who had believed in the Messenger of God, but remained in Mecca and did not migrate with him to Medina, and gave the polytheists some of what they wanted from him, then he repented and emigrated and jihad before the Messenger of God,

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and was patient with the jihad of the polytheists and the corrupt. And God Almighty explained the ruling on this by saying: (Indeed, your Lord is from After that, He is Forgiving and Merciful.) The pronoun after it refers to their action indicated by the context, or to their repentance along with migration, jihad, and patience.

In many interpretations, this verse was revealed about a group of the Companions of the Messenger of God (may God bless him and grant him peace) who had stayed behind in Mecca and had not migrated with the Messenger of God, so the polytheists became more aggressive against them, until some of them turned away from their religion and were neighbors with the polytheists. Then they regretted it and feared that their repentance would not be accepted, so God revealed this verse. (On the Day when every soul will come, it will dispute for itself.) What is meant by the first soul is man,

And by the second soul, the same, and the meaning is that every person on the Day of Resurrection will defend himself, and will not care about anyone else: (For every person of them on that Day will have a matter that will enrich him) - 37 Abs. (And every soul will be repaid for what it has done, and they will not be wronged.) Its counterpart is the Almighty's saying: "And every soul will be recompensed for what it has earned, and they will not be wronged" - Al-Jathiya 22. And his saying: (So that every soul may be rewarded for what it seeks) - 15 Taha. This meaning was repeated in dozens of verses.

Qaryah was safe, verses 112-113:

(And God sets forth an example of a town that was safe and secure, its provision coming to it in abundance from every place, but it denied the blessings of God, so God made it taste the garment of hunger and fear. Because they used to do (112) And indeed there came to them a messenger from among themselves, but they rejected him, so the torment seized them while they were wrongdoers (113))

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the language :

Plentiful and ample livelihood, and the most blessed collection of blessings.

Parsing:

Village instead of (for example). And the condition of her livelihood is prosperous, that is, abundant.

Meaning:

The commentators differed regarding what is meant by the village mentioned in the verse: Is it a specific village that actually exists, or was it imposed in this form to set a proverb with it? And transfer

Al-Razi, on the authority of most commentators, says that what is meant by Mecca is the Holy Mecca. Whatever it is, these descriptions apply to Mecca and its people. People are secure there with their lives and their money, and they do not fear invasion, plunder, and plunder, as other Arabs feared. Its people do not need to return to other countries, because sustenance came to it from everywhere in response to the call of Abraham (peace be upon him): (So make hearts of mankind. Thou wilt seek them, and provide them with fruits.) - 37 Ibrahim. And the people of Mecca disbelieved in the blessings of God, as they denied Muhammad (may God bless him and grant him peace), and they intended to kill him, until they forced him to emigrate from his country.

The people of Mecca were afflicted with hunger due to the supplication of the Messenger of God (may God bless him and grant him peace) over them, where he said: "Oh God, strengthen your power over Mudar, and grant them years like the years of Joseph." So God answered his call, and they were severely afflicted until they ate carrion, dogs, burned bones, ticks, and dander mixed with blood. One of them was looking at the sky and saw what looked like smoke from hunger, but as for fear, the earth was shaken by the secrets of the Messenger of God (PBUH).

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Eat and be grateful, verse 114-119:

(So eat of what God has provided for you, lawful and good, and give thanks for the favor of God, if it is Him you worship. (114) He has only forbidden to you dead animals, and blood, and the flesh of swine, and what (115) And do not speak of a lie that your tongues describe: This is lawful and this is forbidden, so that you may invent something against someone other than God. God is a lie. Indeed, those who invent a lie against God will not prosper (116) little enjoyment, and for them is a painful punishment (117) and to those who are Jews We have prohibited what We have narrated to you. Before, We had not wronged them, but they had wronged themselves. (118) Then indeed, your Lord is for those who do.

(119))

Parsing:

Lying is an object to describe, and it is an exaggeration of their lying because the meaning is that their tongues inform people of the truth of the lie. It is exactly like your saying: His face describes beauty to people. The attributed infinitive is "to slander" instead of "to describe" with the return of the preposition, because describing them as a lie is a slander against God. A little enjoyment is an omitted predicate, i.e. they remain a little enjoyment.

Meaning:

(So eat of what God has provided for you, lawful and good, and give thanks for the favor of God, if it is Him you worship. He has only forbidden to you dead animals, and blood, and the flesh of swine, and what has been prepared. But whoever is compelled, without transgressing or transgressing, then surely God is Forgiving, Merciful.) Its counterpart is presented with an explanation in verse 173 of Surat Al-Baqarah, vol. 1, p. 264, and verse 5 of Surat Al-Ma'idah, vol. 3, p. 18.

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(And do not say when your tongues describe a lie: This is lawful and this is forbidden.) The people of pre-Islamic times made lawful and unlawful of their own accord, and attributed that to God Almighty, for example, they used to make lawful dead animals, blood, the flesh of pork, and what was dedicated to other than God, and they said that what is in the stomachs of these cattle is purely for our males and forbidden for our wives, and other things that were mentioned in Surat Al-An'am, verse 137 and the following, so God Almighty forbade them from this, and said it is a lie and slander (so that you may invent). A lie against God. And whoever attributes a judgment, a statement, or anything to God without conclusive evidence has invented a lie against God. (Indeed, those who invent a lie against God will not succeed.) How can they, when God has become angry with them and has prepared for them a painful punishment? (Enjoyment is little, and for them is a painful punishment.) And all the benefits of this world are not equivalent to an easier punishment than the punishment of the Hereafter, so how about if it is painful and great? : (We will give them enjoyment for a little while, then We will force them to a severe punishment) - 23 Luqman.

(And to those who are Jews We have forbidden what We narrated to you before.) The speech to Muhammad (PBUH) in which God reminds him of what he told him in verse 146 of Surat Al-An'am: (And to those who are Jews We have forbidden to them all that are of the backs of cattle and sheep, their fat except those of lamb. Their backs, or the edges, or what is mixed with a bone)... (And We did not wrong them, but they wronged themselves) because they disobeyed God and transgressed His limits, so He punished them with this prohibition, as stated in verse 158 of Surah An-Nisa: (Because of injustice on the part of those who are Jews, We prohibited to them good things that were made lawful to them.) (Then indeed, your Lord is for those who did evil out of ignorance and then repented after that and made amends.

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Indeed, your Lord after that is Oft-Forgiving, Most Merciful.) Its counterpart is mentioned with the interpretation in verse 55 of Surah Al-An'am, vol. 3, p. 197.

Indeed, Abraham was a nation. Verse 120-124:

(Indeed, Abraham was a nation obedient to God, upright, and was not of the polytheists. (120) Grateful for the blessings He chose and guided him to a straight path. (121) And We gave him in This world is good, and in the Hereafter he will be among the righteous. (122) Then We revealed to you, "Follow the religion of Abraham, upright, and he was not of the polytheists." (123) (124)

the language :

They obeyed obediently. And upright Hanif, inclining from falsehood to truth. He chose him and chose him.

Parsing:

Ummah news of Kan, Qanta, Hanif and Shakra, multiple news of Kan. And Hanif is a descendant of Ibrahim.

Meaning:

After God Almighty referred in the previous verses to the polytheists and that they permitted what God forbade and forbade what He permitted, He invoked against them the use of Abraham (peace be upon him), whom they sanctify and whom they must emulate, and He described him with the following characteristics:

1 - (Indeed, Abraham was a nation) They differed in interpreting the nation, and Al-Razi quoted four sayings, of which two opinions are more likely: The first is that Abraham was equal to a nation, including what was in it. The second is that he was an imam, and whatever he was, what is meant by the nation here is that he was great (1).

2 - (obedient to God) that is, obedient to Him.

3 - (Hanif) is upright, following the truth and abandoning falsehood.

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4 - (And he was not of the polytheists.) This is a response to the polytheists who claim to be of the religion of Abraham.

5 - (Grateful for His blessings) I am sincerely thankful to God for what He has bestowed upon me.

6 - (He chose him) He chose him for prophecy.

7 - (And He guided him to a straight path) which is the religion of Islam, not Judaism or Christianity: (Abraham was neither a Jew nor a Christian, but was an upright Muslim, and he was not of the polytheists) - 66 Al Imran.

8 - (And We gave him good in this world) which is the veneration of all people of religions for him and their acknowledgment of his prophethood.

9 - (Indeed, in the Hereafter, he will be among the righteous) in response to his call when he said: (My Lord, grant me judgment and join me with the righteous) - 82 Al-Shu'ara'.

(Then We inspired you to follow the religion of Abraham, upright, and he was not of the polytheists.) This is evidence

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(1). The author of "Ruh al-Bayan" said when interpreting this verse: It was stated in the hadith: "Hussein is a tribe among the tribes," meaning a nation among the nations, because Sadat is a descendant of his son Zain al-Abidin. Then the author of "Ruh al-Bayan" said: A group in his time said that Hussein was a prophet... and we had never heard of this before. There is no doubt that it is blasphemy and the sharp one.

However, Islam and the religion of Abraham are one thing in belief and the rejection of polytheism, so whoever claims to be on the religion of Abraham, while denying the prophethood of Muhammad (PBUH), has contradicted himself himself, whether he wants or does not want.

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You ask: Muhammad (PBUH) is the master of the prophets, so how could he be commanded to follow other prophets? The answer: The purpose of the follow-up here is to respond to the polytheists who acknowledge the religion of Abraham and deny the religion of Muhammad (PBUH) even though they are one and the same thing... That is, the command to follow is about precedence, and it is clear that precedence does not require priority in everything.

(Indeed, the Sabbath was made for those who disagreed about it.) A pronoun in it refers to the Sabbath, as is apparent from the context, and it was made here in the sense of an obligation, and the Sabbath on the deletion of the genitive, that is, God imposed the glorification of the Sabbath and left working on it to the Jews alone, and He did not impose the glorification of the Sabbath on anyone before them or after them. And it was said that the reason for this was that a group of them rejected Friday, and wanted nothing but the Sabbath, so God responded to them on the condition that they would not hunt on it, so they accepted the condition, and violated it, as is the case with the Jews in every time and place.. and no matter what. However, God Almighty did not explain the way in which the Jews differed regarding the Sabbath: Did they differ regarding the permissibility of working on it, or did they differ concerning the Sabbath itself? Some of them said: It is the Eid, and some of them said: Rather, something other than it is the Eid? It is most likely that they disagreed about the prohibition of hunting on it through fraud, which we referred to when interpreting verse 164 of Surat Al-A'raf, vol. 3, p. 410, because they were all agreed that Saturday is a holiday.

(And indeed, your Lord will judge between them on the Day of Resurrection concerning what they differed about.) His rule at that time is to reward the obedient and punish the disobedient.

Wisdom and beautiful exhortation, verses 125-128:

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(Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is

It is best. Indeed, your Lord knows best who has strayed from His path, and He knows best those who are guided. (125) And if you punish, then punish in the same manner as you were punished with. And if you are patient, it is better for those who are patient. (126) And be patient, and your patience is only by Allah, and do not grieve for them, and do not be distressed by what they plot. (127) Indeed, Allah is with Those who fear Allah and those who are doers of good (128))

Parsing:

Likewise, Abu Al-Baqa said the ba is redundant. Although the L indicates a deleted section. It is the predicate of the lam that occurs in the answer to the oath, and the sentence is sad, masked, the answer to the oath and the answer to the condition. Otherwise, by God, the addition is deleted, that is, except with God's help.

Meaning:

(Invite to the way of your Lord with wisdom and beautiful instruction, and argue with them in a way that is best) This verse guides us to the following:

1 - The call must be for the truth, free from every impurity. Any person who calls for anything other than the truth is called corruption and misguidance, and the greatest crime among people is the one who takes the call to God and the truth as a means of strengthening his prestige and being, as do those seeking leadership and presidency from the men of religion and the world.

2 - The call should be with wisdom and good exhortation, and it is clear that the foundation of wisdom is knowledge and reason. With reason, the preacher distinguishes between truth and falsehood, good and evil, and with evil he knows the conditions of those being addressed and the way in which he should address them, from softness to harshness. As for good exhortation, it is among them, or even one of

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the best of them, is that the erring guide addresses the person in a way that makes him feel

He automatically thinks he is wrong, and it is foolish to surprise him with reprimands and reprimands. In the past, it was said: A wave is more eloquent than a statement.
In a word, good advice is the one that achieves the desired goal, as God Almighty said: "Repel with that which is best, and then the one between whom and you is enmity is as if he were an intimate friend" - 33 Fussilat.
3 - Arguing in a way that is best, so that its purpose is to show the truth and convince the evil, not just to defeat it and overcome it.
(Indeed, your Lord knows best who has strayed from His path, and He knows best those who are guided.) After God commanded His Most Noble Prophet to convey wisdom and argue with what is best, He said to him: This is what you have to do, but as for guiding people, you are not responsible for it.. And in this text there is an indication that enthusiasm in calling people does not improve in all matters and in any case. God Almighty said: (And say, "The truth is from your Lord. So whoever wills, let him believe." And whoever wills, let him believe. Let him disbelieve.) - 28 Al-Kahf.
(And if you punish, then punish with what you were punished with.) This is like the Almighty's saying: "Whoever commits aggression against you, commit aggression against him in the same manner as he committed aggression against you" - 194 Al-Baqarah. A group of commentators said: This Medinan verse was included in a Meccan surah, and the reason for its revelation was that the polytheists mutilated the dead Muslims in the Battle of Uhud, especially Hamza ibn Abd al-Muttalib. They cut open his stomach, and Hind, the mother of Muawiyah, took his liver and crushed it. They cut off his nose, cut off his ears, and cut off his memory. The

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Muslims said: If God gives us power from the polytheists, we will mutilate the living. In addition to the dead, so the verse was revealed.

(And if you are patient, it is better for those who are patient.) After God Almighty indicated that retaliation is not permissible except by reciprocity, He said: It is better to pardon and restrain anger, and similarly to His Almighty's saying: (And whoever is patient and forgives, indeed that is of those who decide matters) - 41 Al-Shura.

(And be patient, and your patience is only with God.) That is, with the help and success of God Almighty, and the speech is for Muhammad (PBUH) and what is meant by it is the generality. We talked about patience when interpreting verse 155 of Surat Al-Baqarah, vol. 1, p. 243.

(And do not grieve for them, and do not be distressed by what they plot.) No one calls for goodness except that he faces harm and hardship from evil people, whether religiously or temporally, and he has commanded

Glory be to Him, everyone who calls and calls to His path not to be saddened by the denial of the one who denies it and the turning away of the one who turns away from His call, because the outcome is for the one who fears (Indeed, God is with those who fear) His prohibitions out of fear of Him (and those who are doers of good) by jihad against falsehood and its people, and by pardoning people in what goes back to the specific truth rather than the general.

This volume was interpreted on the eighth night of Muharram in the year 1389 AH, corresponding to March 27, 1969 AD, and the last portion of it was written in Al-Maqdis Al-Sayyid Al-Shirazi School in Samarra. Praise be to God, Lord of the Worlds, and may God's blessings be upon Muhammad and his pure family.

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